

# The Church Officers' Gazette

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## The Church Officers' Gazette

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### EDITORIAL COUNCIL

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## Church Officers' General Instruction Department

### Special Sabbaths for the Month of March

Religious Liberty Day . . . . . March 3  
Missionary Volunteer Day . . . . . March 10

### Missionary Volunteer Week

#### The Elders' Opportunity

THE words of the Master to Peter, "Feed My lambs," have inspired the shepherds of God's heritage all down through the centuries to give special attention to the children and youth. They come to us now with special emphasis, for we are living in a new day. Our children have been born and reared under conditions that are very different even from what we, their parents, confronted when we were young. It behooves us, therefore, to patiently and lovingly help them to understand and accept the great principles of righteousness as their guide through the maze of moral and intellectual confusion of our time.

A special opportunity for such help is afforded by the Missionary Volunteer Week of Prayer, March 10-17. Beginning with Sabbath service on March 10,— Missionary Volunteer Day,— there is to follow a week of special evangelistic effort in behalf of our own youth. Even though no special help from the conference may come to assist you, pray, plan, and work for the salvation of your young people. Be not among those referred to by Sister White when she said,

"There are many among us who, though they stand in the positions of guardians of the young, are not awake for the danger of letting the children and youth drift with the world."

This number of the GAZETTE has been enlarged in order to present to our church elders and ministers material that may help them in this special evangelistic effort.

M. E. KERN.

### Church Order and Discipline

IN sending forth the apostles to carry on the work Jesus began, it is written:

"Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick." Luke 9: 1, 2.

And as He was about to leave on His long journey, Jesus gave this parable:

"The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." Mark 13: 34.

In dealing with matters pertaining to the deportment of individual church members, Christ's instruction makes it very clear that authority is commissioned the church to take administrative action, according to right principles He Himself gave, and that such decisions reached by the church would be sustained by Heaven. (See Matt. 18: 15-18.)

And to see that Jesus, some years after His ascension, still recognized this authority He had placed with the church, we have only to refer to His reply to Saul's question, when he was stricken down by the Lord's presence on the way to Damascus, "Lord, what wilt Thou have me to do?" when He said, "Arise, and go into the city, and it shall be told thee what thou must do." Acts 9: 6. It was Ananias, a representative of the church, who was commissioned by the Lord to instruct this converted persecutor as to what he must do.

And Paul himself, in giving instruction to Titus, commanded:

"These things speak, and exhort, and rebuke with all authority. Let no man despise thee." Titus 2: 15.

It seems clear, therefore, that in the church standing before the world to-day, prominently known as a people "looking for that blessed hope, and the glorious appearing of the great God and our Saviour," in seeking to "redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works," His representatives, ministers and church officers, are empowered to "speak, and exhort, and rebuke [sin] with all authority." And more: to preserve the church from an incoming tide of worldliness, this sterling quality of gospel labor is essential.

### Baptismal Vows

In accepting members into the church, certain requirements are set forth, certain fundamental scriptural principles laid down, which, from the very beginning of this Seventh-day Adventist movement, have been entered into and adhered to. While no set rules, in the form of a church creed, have at any time been set up, fundamental principles *have been made known to believers, and have been subscribed to by them* before they were admitted as candidates for baptism.

In the little booklet entitled, "Manual for Ministers," recently prepared by the General Conference, on pages 12-14, are given these fundamental requirements to govern the minister in his examination of the candidate for baptism:

"By going forward in baptism you indicate your purpose—

"To keep the commandments of God and the faith of Jesus, forsaking the world with its frivolities and amusements, taking Jesus as your divine Lord and Master, the Bible as your guide, the Holy Spirit as your teacher and sanctifier.

"To live the life of a Christian through God's enabling grace, to do all in your power to enlighten others with reference to the third angel's message, and to support this cause with your tithes and offerings.

"To adhere loyally to the Seventh-day Adventist Church, endeavoring to make its services a blessing, doing all in your power to maintain its integrity, and to discountenance every attempt to tarnish its fair name.

"To give heed to and reverence the instruction given through the spirit of prophecy in the 'Testimonies for the Church.'

"To live to the best of your ability in accordance with the light God has given with reference to healthful and simple dress and living, totally abstaining from the use of alcoholic liquors, tobacco, opium, and other narcotic and habit-forming drugs, as well as from the use of swine's flesh, recognizing it as a part of the Christian life to do your utmost to preserve health and strength in order to glorify God in your body as well as in your spirit, which are God's.

"To adhere to New Testament simplicity, plainness, and economy in providing things necessary to this life, in order that your manner of life may be a witness to the world that you are preparing to meet the soon-coming Saviour, special counsel as to the attire of the Christian woman being set forth in the following scriptures:

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2: 9, 10.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that

which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3: 3, 4.

"The candidate, having signified his (or her) acceptance of these principles, is ready for the administration of the ordinance [of baptism]."

It is in the acceptance of these Bible principles of Christian belief and conduct that one comes out from the world and is accepted as a candidate for baptism, and through baptism is taken in as a member into the Seventh-day Adventist Church. It is further understood that no minister administering the sacred ordinance of baptism is authorized by the church, nor knowingly would receive a candidate who could not or did not freely accept each and all of these clearly defined scriptural principles of Christian belief and conduct. It is clear, therefore, that these principles, including as they do the keeping of *all* the ten commandments, including the fourth as it reads, and the faith of Jesus, are to be to both the individual and the church, the guide and foundation for orderly conduct and in dealing with any member who may be found to be out of the way. It must be remembered that these words also have been subscribed to in the baptismal vow: "Forsaking the world with its frivolities and amusements, taking Jesus as your divine Lord and Master, the Bible as your guide, the Holy Spirit as your teacher and sanctifier." It is the word of God, therefore, that is to be our guide. By its conduct is to be adjudged and actions tried. It is "to the law and to the testimony" our church order and discipline must ever be brought; for, for this purpose the church was founded by the Lord:

"Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation [here and now] of God through the Spirit." Eph. 2: 19-22.

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till *we all come* in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, . . . but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ." Eph. 4: 11-15.

T. E. B.

### Definitions of Holiness

"FOLLOW peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14.

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." 1 Thess. 5: 23, 24.

"Holiness is not rapture; it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith, and not by sight; it is relying on God with unquestioning confidence, and resting in His love."—*The Acts of the Apostles*, p. 51.

Loma Linda, Calif.

G. B. STARR.

### Peacemakers

ONE of the beatitudes uttered by Christ is, "Blessed are the peacemakers: for they shall be called the children of God."

A peacemaker is one who makes peace. One does not make peace where there is no cause for trouble nor possibility for a misunderstanding. Where no harsh word has been spoken, no irritating act done, no appointed task left undone, one does not have to make peace; but when the reproachful word has been spoken, when the tone of voice, rasping and resentful, has aroused indignation; when criticism and derogatory words have come like burning firebrands that set all the passions of resentment aflame, then is the time to make peace.

A man who stood at the head of many interests was bitterly attacked in a meeting at which he was presiding. Unselfishly

he had worked for the cause of God. But others desired his position and were working for his retirement. One prominent brother attacked certain things that had been done, offering violent criticism and using severe language. Another and another followed in bitter criticism, until it seemed that for very pity they should have desisted. The chairman said not one word in response. When the meeting was over, I went to him and said, "How could you keep still, unjustly bearing this reproach, and not speak in self-defense?"

He replied, "It is far better that I say nothing, and bear this reproach, than by answering, inflame these men, and cause trouble. The unspoken word can do no harm. I'd rather be wrongly accused and bear it, and have peace, than to have trouble, even were I justified."

This great man was a peacemaker. He was a noble son of God.

Another man in a high position of trust grossly misstated facts to incriminate a brother, to whom he openly showed his dislike, and so directly that none could miss knowing whom he wished to wound. The one attacked fully understood the misstatement and its purpose, but offered not a word of criticism, and made no defense. When asked why he was silent, he replied, "It is better not to speak. To do so would only widen the breach, and we must have peace, no matter at what cost of personal suffering." He was a peacemaker.

Everything had gone wrong that day. The man's nerves were on tension. At last he could stand no more, and began scolding in angry tones. His wife was tired, and suffered under the husband's irritability. When he began his tirade in an angry tone of voice, I heard her breathing a hymn of prayer and praise. The husband demanded an immediate answer. I said, "Surely she will retaliate."

But when she spoke, it was in such soft, kind tones, and with a smile so gracious, that her husband was moved to immediate apology. His wife was a peacemaker.

O, these peacemakers are angels of mercy to our poor, distracted hearts! They are like soothing ointment to the aching wound, like sunshine to the darkened soul.

Every Christian is in duty bound to be a peacemaker. Not only should he keep the peace, but he should also *make* peace. Satan's work is to sow discord among brethren. He does it in all sorts of ways,— by working through his agents by lying, by telling part of the truth, by telling half truths, by repeating what has been said in an unguarded moment, by insinuations, by every means that he can devise. The Christian fortifies himself against all these fiery darts, and out of it all makes peace. He forgives, he prays, he loves, and will not be a party to strife and division.—*I. H. Evans, in Far Eastern Division Outlook.*

### Concerning Gossip

(Extracts from Elder Newbold's sermon, at the Lacombe church, Western Canada, Nov. 12, 1927.)

"OPEN mouths indicate empty heads."

"The most depraved thing in the world is gossip and backbiting."

"Gossipers are in partnership with Satan—the accuser of the brethren."

"Scandal bearers ought to have a sign on them—'RABIES!'"

"Let us stop this dreadful mouth disease."

"Join the M. Y. O. B. Society—Mind Your Own Business."

"If all the sins were divided into two, one half of them would be the sins of the tongue."

"What a good thing it would be if our ears would close as easily as our mouths open."

"Judge not—you're not able to judge. I do not suppose that one person in this room would be elected as judge if the province were electing a judge."

"'Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? . . . He that backbiteth not with his tongue, . . . nor taketh up a reproach against his neighbor.'"—*Western Canadian Tidings, Nov. 22, 1927.*

I RESOLVED that I would permit no man to narrow and degrade my soul by making me hate him.—*Booker T. Washington.*

# Home Missionary Department

## Religious Liberty Day Program

(To be carried out Sabbath, March 3, 1928)

OPENING SONG: No. 510 in "Christ in Song."

Scripture Lesson: Rev. 12: 12-17.

Missionary Reports.

Prayer.

Song: No. 678 in "Christ in Song."

Reading: "Facing the Crisis."

Special Prayer for God's Continued Protection.

Offering for Religious Liberty Work.

Call for *Liberty* Magazine Subscriptions.

Closing Song: No. 789 in "Christ in Song."

### Special Instruction for Workers and Church Elders

We are facing a real crisis at this time, and it would be a tragedy not to carry out the Religious Liberty Day program, Sabbath, March 3, and give our people an opportunity to contribute to the religious liberty work. A failure now will mean the loss of all we have gained in the past. Announce the meeting on Sabbath, February 25, so our people will come prepared to give a liberal offering. An effort should be made not only to have them renew their subscriptions, but to increase their clubs to the *Liberty* magazine. A special *Liberty* magazine order envelope has been prepared and sent to all the churches for the use of the members in ordering and paying for the *Liberty* subscriptions they will want to order. Where a member desires to send *Liberty* to several persons, the names and addresses should be plainly written on a slip of paper and placed in the envelopes with the necessary money to pay for them. The name of the member should be written on the envelope, and it should be placed on the offering plate not later than Sabbath, March 10, if possible. Encourage every member to make use of this envelope, and thus guard the sacredness of the Sabbath. At this service hand them the envelope with instruction to make out the order after Sabbath, returning it the next Sabbath, or at some service during the week.

The special offer of 25 cents to individual addresses is still good for a yearly subscription. Try to get as many as possible to take four subscriptions for \$1, one copy for themselves and the other three for prominent officials, such as judges, lawyers, editors, mayors, councilmen, justices of the peace, ministers, city and school libraries, etc. Every missionary society should take a club of not less than fifty copies for the entire year, which will cost the missionary society only \$12.50.

We are sorry we are required to write this program three months in advance. No doubt, we will have some stirring scenes in Congress long before this service is held, and if you leaders desire some up-to-date matter relative to the issue before Congress, write the Religious Liberty Department, General Conference, Takoma Park, Washington, D. C., a week or two before this program is carried out, and we will meet your request.

C. S. LONGCORE.

### Facing the Crisis

WHILE I am writing this reading for Religious Liberty Day, three months in advance, the Sunday law forces are actively engaged in holding conventions and mass meetings in the city of Washington, to work up sentiment in favor of the passage of the Lankford Sunday observance bill. Congressman Lankford, true to his promise, introduced his drastic Sunday bill into Congress on the opening day of Congress, December 5, as House Bill 78.

This new Sunday bill has no exemption for those who observe another day than Sunday as holy times. If enacted into law, it would close up both the General Conference office and the Review and Herald Publishing House on Sundays. The Lord's Day Alliance, the National Reform Association, and the International Reform Federation, appointed a joint committee to frame this bill, according to their own published statement, and Congressman Lankford is simply their spokesman in Congress. These three religious organizations, which are the authors and the chief sponsors of this religious measure, do not intend that Seventh-day Adventists, and others who observe another day than Sunday, shall have any exemption in this Sunday law they want Congress to pass.

Dr. H. L. Bowlby, the general secretary of the Lord's Day Alliance, made a public pronouncement in the Philadelphia *Public Ledger* recently that "only the Roman Catholics, the Unitarians, the Seventh-day Adventists, and the Jews are out-

side this movement. And to be perfectly frank with you, they will have to conform to the laws if we succeed." The Adventist and "the Jew will have to observe our Sabbath."

Dr. William Canon Sheafe Chase, superintendent of the International Reform Federation, and an officer of the Lord's Day Alliance, in discussing the Lankford Sunday bill, and the reason why they omitted the exemption clause for Seventh-day Adventists, said to the writer the other day: "You people have no right to work or do business on Sunday. You are in the minority, and you must conform to the wishes of the majority." At the Sunday law hearing before the Congressional committee during the last session of Congress, he said that the man who did not observe Sunday in harmony with his notion "is not a Christian, is not a Hebrew, is not a Mohammedan, is not even a pagan. I say such a man is a hog."

Dr. Chase is the editor of the *Twentieth Century Progress*, the official organ of the International Reform Federation, and in the November issue of 1927, after quoting the Lankford Sunday bill in full, prints the following significant statements at the bottom of the bill:

"This bill will not, as its opponents claim, deprive any persons of their religious liberty as guaranteed by the Constitution of the United States, nor will it force people to go to church on Sunday, nor compel them to be religious. It will not interfere with their personal liberty, nor dictate how people shall spend their Sundays. . . .

"The purposes of the Lankford Sunday bill are: To resist the organized attacks upon Sunday by two of the most persistent foes of the American Sabbath, i. e., the amusement businesses, especially motion pictures and vaudeville; and the Seventh-day Adventists, one of our smallest Christian denominations, with headquarters at Takoma Park, Washington, D. C.

Because Seventh-day Adventists are a small denomination, they think we have no rights that they as a majority need to respect. They talk as if the Constitution guaranteed only the rights of the majority, and when Seventh-day Adventists are required by the Sunday law to keep two days as holy time, this does not, they say, "deprive" any of them "of their religious liberty," nor does it "interfere with their personal liberty." This proposed Sunday law will lock up, under its maximum penalty, every General Conference and every Review and Herald officer and employee in prison for six months, and require the payment of a fine besides of \$500 for working in our own buildings on Sundays after having faithfully and conscientiously observed "the Sabbath day according to the commandment;" and yet, according to their own statement, this would not deprive us of our religious liberty as guaranteed by the Constitution, nor would it interfere with our personal liberty.

This shows how far these men who are substituting the precepts of men for the commandments of God have gone into the dark. Christ truly spoke of such as having eyes, but seeing not; and having ears, but hearing not; "having their understanding darkened," "and their fear toward Me is taught by the precept of men." Mark 8: 18; Eph. 4: 18; Isa. 29: 13.

These men have not only forsaken the commandments of God, but they have forgotten the ideals of the founders of the American Republic and the aims of the framers of the Federal Constitution. The Constitution of the United States expressly aims to protect the rights of the minority against the tyranny of the majority. The historian Bancroft, in speaking of the Constitution of the United States and what it is designed to protect, very justly says:

"*Vindicating the right of individuality*, even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and, *not from indifference*, but that the infinite spirit of eternal truth might move in its freedom and purity and power."—*History of the Formation of the Constitution*, book V, chap. I.

The Constitution aims to protect the weak from being unjustly oppressed by the strong. If it is a weakness to plead for the rights of the weak, we plead guilty to that weakness. If it is a weakness to plead for the protection of the minority against the encroachments and oppression of the majority, we plead guilty to that weakness. Of one thing we are certain, even

though all the forces of earth and hell are arrayed against us, God and the Constitution of the United States are arrayed on the side of the rights of the weak. The strong and the majority can't take care of themselves; therefore God and the Constitution protect the weak against the oppression of the strong.

During the previous session of Congress, the Congressional committee, before which the hearings were conducted, forced the sponsors of the Sunday bill to put an exemption clause in for those who observe another day than Sunday as holy time. When their hands were forced in this matter, they pretended that it was perfectly agreeable to them and in harmony with their wish that Seventh-day Adventists should have the right to work on Sunday. But as soon as Congress had adjourned, and they began laying their plans for the new Sunday bill to be introduced into the seventieth session of Congress, they immediately repudiated the exemption for the Seventh-day Adventists, and stated in their publications, "We shall grant no special privileges and no seventh day subsidy" to Seventh-day Adventists. They have come out boldly since, and now declare that they will "resist the organized attacks upon Sunday . . . by the Seventh-day Adventists," who are so insignificantly small, they say, that they should not be permitted to tell Congress what kind of Sunday law should be enacted for the whole country. We reserve the exclusive right, they say, to tell Congress just what kind of Sunday law the country should have, and when we get a law to suit us, we will say: "Let God arise, and let His enemies be scattered." And then they add the significant statement: "There are times when God chooses human instruments to scatter His enemies and mete out His judgments."

One of the National Reform group wrote us a letter, and called us "the damnable Seventh-day bunch," and said that they would see that we were going to suffer an "ignominious defeat if the whole outfit has to be lynched. That is what ought to be done to them right now." The secretary of the Lord's Day Alliance put the Seventh-day Adventists in with the "Reds, I. W. W.'s, radical Socialists, and Bolsheviks," and then added that we "ought to be in a boat with others of that type, and sent to Archangel or elsewhere abroad." "We need more of the breath of the Puritan," said he, "in our Sunday laws."

Dr. Bowlby further expressed the hope that the time would come when the same penalty would be meted out by our Federal Government against the desecration of Sunday as is now meted out to those who desecrate the flag. Noah Cooper, who was accompanied by representatives of nineteen Methodist conferences from the Southland, recently invaded both houses of Congress, and attempted to induce Congress to pass a Sunday law for the whole nation that would stop every railroad train, every street car, every automobile, every newspaper, every secular activity of every sort, innocent recreation, amusements and diversions of all kinds, all kinds of labor and business, and every professional avocation on Sunday, except works of necessity and charity.

The penalty for the violation of the Sunday law which these men proposed was not only a heavy fine and long prison sentence, but the confiscation of property, and the nullification of corporate charters to do business forever. In fact, Noah Cooper, the spokesman, told the Congressional committee and the newspaper reporters that he hoped the time was not far distant when the penalty for violating a Sunday law would be the same as the penalty for committing first degree murder.

These reformers are obsessed with the idea that law is able to reform the world, and that the strength of the law lies in the severity of the penalty. These good people are perfectly sincere in this advocacy of these drastic religious measures invoking the death penalty, because they actually believe that the kingdom of God is going to be set up here on earth through the re-establishment of the theocracy of Israel of old, which did invoke the death penalty for the violation of the Sabbath.

But they forget that God Himself was the Ruler and Judge under the theocracy of Israel, when the theocracy was established in the beginning; and when the people of Israel substituted men to be the rulers and judges of Israel in the place of God, the Lord Himself abolished the theocracy, because man transferred the theocracy into a veritable engine of oppression and tyranny. God told Israel then that the theocracy had no longer the divine sanction, and it should not exist again in

the divine plan until He came whose right it was to reign, and then the crown of universal sovereignty should be given to Him. Christ Himself condemned many of the harsh and cruel things that were done in old times in the name of the theocracy, and said that in His kingdom it would not be so. He is the Prince of Peace, and He will reign in peace. In the coming kingdom of Christ, we are told that the Lord will break the bands of the yoke and deliver His people out of the hands of the oppressor, and that the inhabitants shall dwell safely in the land, and none shall make them afraid, but the people shall delight themselves in the abundance of peace.

These reformers are perverting the whole plan of God. They have not only perverted the commandments of God and chosen their own precepts as a substitute for God's law, but they are setting themselves up as judges in the place of God. They have perverted the means and the methods which Christ has ordained for the regeneration of man and the promotion of His cause in the earth to gather out a people for His kingdom.

#### The Remnant of God's People

The remnant of God's people are often alluded to in the Bible. They are pointed out as those who "keep the commandments of God, and have the testimony of Jesus Christ." Satan is "to make war with the remnant," and he will induce "the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image," to pass a decree that all the remnant "should be killed." All the prophets have predicted a terrible time of trouble for God's remnant people just before their final deliverance. Two of the prophets cry out: "Pray for the remnant." Job and Habakkuk both prayed that they might be hid in the grave, and that they "might rest in the day of trouble." But God comforts His people with the promise that the remnant "shall be delivered" and "shall be saved out of it;" because they have kept the word of His patience, He will keep them "from the hour of temptation, which shall come upon all the world." They are "accounted worthy," because they "have gotten the victory over the beast, and over his image, and over his mark."

#### The Present Issue

The Sunday law issue which is to precipitate "the last great conflict of the controversy between truth and error" and is "to close the drama of the day," and of all the ages, is now pending before the Congress of the United States. Congressman Lankford is very confident that his Sunday bill will be enacted into law during the 70th session of Congress, which adjourns March 4, 1929. It may be that, while this article is being read in our churches on March 3, we here at Washington will be plunged into the thick of the fight, as we were last year and the year before. The struggle may last clear through to March 4, 1929. The present outlook is ominous and fraught with much peril and uncertainty. It looks as if we might have to run the gauntlet before the committees in both the House of Representatives and the Senate. Unless the subcommittee and the large committee in both Houses have a working majority in each committee opposed to this Sunday bill, there is no possible way of defeating it in the committees.

If the bill comes before either House of Congress, it will stand a most favorable chance of passing, we are told by those who know the psychology of the Congressional mind. When the preachers throughout the country raise the cry of a moral issue, as they will, many Congressmen will vote for the issue because the preachers back home want them to do it. Unless we can convince the Congressmen that the public sentiment back home is overwhelmingly opposed to this un-American legislation, we shall be unable to defeat it in the public forum before Congress.

There are so many new Congressmen and Senators in this session of Congress, that we are under special obligation to educate them in the great fundamental principles of religious liberty and true American ideals as conceived by the founders of the American Republic. We must not be content merely to make this a campaign of protest and petition, but one of real educational value, so that these men and the public at large may obtain an enlightened understanding of the real question at issue, and of the dangers involved in a national committal of Congress to the subject of religious legislation.

As the servant of the Lord has admonished us concerning our duty whenever this issue comes before Congress, "it is no time now to allow our minds to be engrossed with things of minor importance." This Sunday law issue is to be made a question of primary and not of secondary importance by our people.

"It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in the proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience."—*Testimonies*, Vol. V, p. 452.

Our only hope of staying the hand of oppression and of preserving our Constitutional liberties, under the blessing of God, is an awakened public conscience that will raise a mighty protest against these encroachments upon our blood-bought heritage of freedom. The Congressmen who see the approaching crisis and the inevitable conflict, tell us that we are the only organization that has the right viewpoint of the issue involved, and that we have the literature that clearly sets the issue before the people, and that we are under special obligation to give our message of religious liberty to the people. They have been influenced by it, and they believe it will do for others what it did for them. They feel keenly the gravity of the situation, and believe God has raised us up to stand "in the king's gate," as Mordecai did in the days of King Ahasuerus when Haman sought the destruction of God's people. This is our day of opportunity, for we have "come to the kingdom for such a time as this."

God is counting on you to do your part to-day in supplying the necessary means and sinews of war in the battle between truth and error. Let the educational campaign of public enlightenment continue until we have placed our religious liberty literature in every home. May each give a liberal offering for the religious liberty work, which has already won many friends and glorious victories. To falter now would be a tragedy for which Heaven would hold us responsible. The *Liberty* magazine, which has done such valiant work among legislators, judges, lawyers, editors, and other professional men, "should be placed in every home," said a Congressman who stood loyally in defense of religious liberty during the previous session of Congress. Will you not become a subscriber, and then help us to send it to others who ought to have it at this time? God will honor the sacrifice you make in this struggle for freedom, for home, for God, and for country. C. S. LONGACRE.

### You Have 1,440 Minutes to Spend Every Day; How Will You Invest Them?

I AM a minute of time—too small to build a house, but ample to give some one a smile.

I am five minutes—not long enough to make a call, but sufficient for a kind act.

I am ten minutes—not a lengthy period, but more than needed to do a favor.

I am an hour—not sufficient to make a trip around the world, but plenty of time to do a great deal.

Battles have been won and lost in 60 minutes; lives ruined or saved, made miserable or happy, during that short period.

Every hour means very much to everybody. It may be our last, or the beginning of great happiness. It all depends on how we spend it.

Each minute is a treasure, and we should guard it well, for minutes are the currency of life.

Time is our surplus and a great asset. You will have some of it to spend to-morrow. Would you like to invest an hour in church attendance? This is a mere New Year suggestion. Thousands doing it will be pleased to have you with them.—*The Expositor*, March, 1927.

"COME, let us read our Bibles through,  
God's witnesses, both Old and New.  
Brothers and sisters all unite  
To make this practice our delight.  
'Twill fill our hearts with joy and song,  
And make us happy all day long.  
So what we've read and pondered well  
We may in love to others tell."

### Proclaim Real Liberty

God alone can bestow liberty. He it was who commanded, "Proclaim liberty throughout all the land unto all the inhabitants thereof." Lev. 25: 10. Our Lord reaffirms this glorious truth when He says, "If the Son therefore shall make you free, ye shall be free indeed." John 8: 36. And the apostle Paul declares, "Where the Spirit of the Lord is, there is liberty." 2 Cor. 3: 17. And we are to be steadfast in our loyalty to our heavenly King. "Stand fast therefore in the liberty wherewith Christ hath made us free." Gal. 5: 1.

But the human family has fallen upon evil times. The Prince of Peace is being rejected, and "the Spirit of God is gradually but surely being withdrawn from the earth."—*Testimonies*, Vol. IX, p. 11. The spirit of the adversary of God is taking possession of the hearts of many, and intolerance threatens to rule the world with its cruel sway.

"The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith. And at that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith, and take their stand with its avowed enemies, toward whom their sympathies have long been tending. These apostates will then manifest the most bitter enmity, doing all in their power to oppress and malign their former brethren, and to excite indignation against them. This day is just before us. The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth. Many will be called to speak before councils and in courts of justice, perhaps separately and alone. The experience which would have helped them in this emergency they have neglected to obtain, and their souls are burdened with remorse for wasted opportunities and neglected privileges."—*Id.*, Vol. V, p. 463.

God has graciously given us His blessed message to give to the world in this last hour of probationary time. Every believer is called to active service in behalf of those who may be still unwarned and unsaved all about where we live.

"Shall we sit with folded hands, and do nothing in this crisis? . . . God help us to arouse from the stupor that has hung over us for years!"—*Mrs. E. G. White, in Review and Herald*, Dec. 13, 1838.

"We have been looking many years for a Sunday law to be enacted in our land; and now that the movement is right upon us, we ask, Will our people do their duty in the matter? Can we not assist in lifting the standard, and in calling to the front those who have a regard for their religious rights and privileges? The time is fast approaching when those who choose to obey God rather than man, will be made to feel the hand of oppression. Shall we then dishonor God by keeping silent while His holy commandments are trodden underfoot? While the Protestant world is by her attitude making concessions to Rome, let us arouse to comprehend the situation, and view the contest before us in its true bearings. Let the watchmen now lift up their voice, and give the message which is present truth for this time. Let us show the people where we are in prophetic history, and seek to arouse the spirit of true Protestantism, awakening the world to a sense of the value of the privileges of religious liberty so long enjoyed."—*Testimonies*, Vol. V, page 716.

Let every pastor, elder, or other worker, arouse the laity for active service in giving to every person within reach of the church a knowledge of the truth. This may be done by distribution of literature, Bible readings held in the homes, cottage meetings, or even open-air services. The time is come for the Israel of God to go forward, bearing the banner of truth and religious liberty, that every judgment-bound soul may have an opportunity to know the message of God for this hour.

J. A. S.

### Keep at Your Work

THE Lord has given to every man his work. It is his business to do it, and the devil's business to hinder him if he can. So surely as God has given you a work to do, Satan will try to hinder you. He may throw you out of it; he may present other things more promising; he may allure you by worldly prospects; he may assault you with slander, torment you with false accusations, set you at work defending your character, employ pious persons to lie about you, editors to assail you, officials to accuse you, and excellent men to slander you. You may have Pilate and Herod, Ananias and Caiaphas, all com-

bined against you, and Judas standing by you, ready to sell you for thirty pieces of silver; and you may wonder why all those things come upon you. Can you not see that the whole thing is brought about through the craft of the devil, to draw you off from your work and hinder your obedience to God?

Keep about your work. Do not flinch because the lion roars; do not stop to ston the devil's dogs; do not fool away your time chasing the devil's rabbits. Do your work. Let liars lie, let sectarians quarrel, let corporations resolve, let editors publish, let the devil do his worst; but see to it that nothing hinders you from fulfilling the work that God has given you.

He has not sent you to make money. He has not commanded you to get rich. He has never bidden you defend your character. He has not set you at work to contradict falsehood which Satan and his servants may start to peddle. If you do these things, you will do nothing else; you will be at work for yourself, and not for the Lord.

Keep about your work. Let your aim be as steady as a star. Let the world brawl and bubble. You may be assaulted, wronged, insulted, slandered, wounded, and rejected; you may be abused by foes, forsaken by friends, and despised and rejected of men; but see to it with steadfast determination, with unflinching zeal, that you pursue the great purpose of your life and object of your being, until at least you can say, "I have finished the work which Thou gavest me to do."—*Inter-American Division Messenger*.

### Reasons Why Every Christian Home Should Have a Family Altar

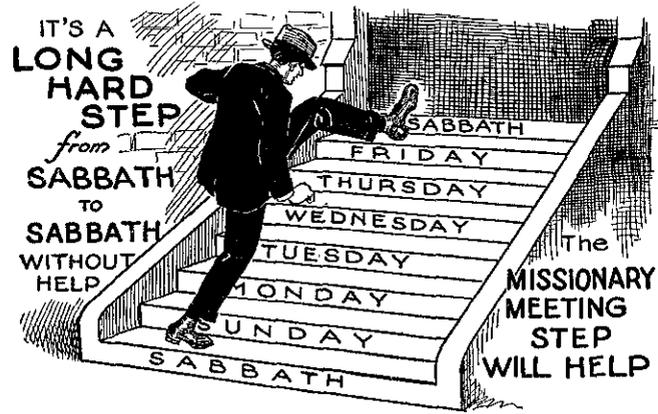
1. BECAUSE "it is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children."—*Testimonies*, Vol. I, p. 398.
2. Because "children should be taught to respect and reverence the hour of prayer. Before leaving the house for labor, all the family should be called together, and the father, or the mother in the father's absence, should plead fervently with God to keep them through the day. Come in humility, with a heart full of tenderness, and with a sense of the temptations and dangers before yourselves and your children; by faith bind them upon the altar, entreating for them the care of the Lord."—*Id.*, pp. 397, 398.
3. Because "ministering angels will guard children who are thus dedicated to God."—*Id.*, p. 398.
4. Because the instruction is plain, "You who profess to love God, take Jesus with you wherever you go; and, like the patriarchs of old, erect an altar to the Lord wherever you pitch your tent."—*Id.*, Vol. V, p. 320.
5. Because "a reformation in this respect is needed,—a reformation that shall be deep and broad."—*Id.*, pp. 320, 321.
6. Because "Satan makes every effort to lead people away from God; and he is successful in his purpose when the religious life is drowned in business cares, when he can so absorb their minds in business that they will not take time to read their Bibles, to pray in secret, and to keep the offering of praise and thanksgiving burning on the altar of sacrifice morning and evening."—*Id.*, p. 426.
7. Because "children need to have religion made attractive, not repulsive. The hour of family worship should be made the happiest hour of the day."—*Mrs. E. G. White, in Southern Watchman, June 13, 1905.*

### Symposium: "His Marvelous Works"

Gen. 1: 16	Ps. 19: 1, 2
Heb. 11: 3, first part	Isa. 40: 26
Ps. 148: 5	Ps. 104: 24
Ps. 147: 4	Rev. 14: 7, last part

God of our fathers, bless this our land;  
Ocean to ocean owneth Thy hand,  
Home of all nations from far and near,  
Give, to unite us, Thy faith and fear.  
God of our fathers, failing us never,  
God of our fathers, be ours forever.

—John Henry Hopkins.



### Church Missionary Meetings Program

#### MARCH

THE following suggestive service outlines have been prepared for the Church Missionary Meeting:

#### First Week

TEXT: John 8: 36.

SEED THOUGHT: "The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men."—*Prophets and Kings*, p. 188.

WORKING PLANS FOR THE BANDS: In localities where the securing of petitions against Sunday laws is not finished, this work should be prosecuted with vigor, until every person has been visited, sold or given literature on this important issue, and solicited to sign the petition. Lay plans for the Big Week campaign. Enlist the co-operation of the leader of the Missionary Volunteer Literature Band. This includes ordering a good supply of books and periodicals to sell during the Big Week campaign. Encourage a regular report.

#### Second Week

TEXT: 2 Corinthians 3: 17.

SEED THOUGHT: "The time is hastening on when those who stand in defense of the truth will know by experience what it means to be partakers in Christ's sufferings. The great oppressor sees that he has but a short time in which to work, that he will lose his hold upon man and his power be taken from him, and he is working with all deceivableness of unrighteousness in them that perish."—*Southern Watchman, Oct. 31, 1905.*

WORKING PLANS FOR THE BANDS: No doubt the missionary committee has provided a club of *Signs of the Times*, or *Present Truth*, or *Family Bible Teacher* for systematic house-to-house work. This work should be kept going strong. Where the Institutional Relief work is being carried on, there will be opportunity to sell books for this purpose. See that reports are received from each member regularly.

#### Third Week

TEXT: Galatians 5: 1.

SEED THOUGHT: "The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under the most discouraging, forbidding circumstances."—*Testimonies*, Vol. V, p. 463.

WORKING PLANS FOR BANDS: There should be a monthly meeting of band leaders, including those of the Missionary Volunteer Society. Possibly the last week of the month would be a good time for such a meeting. If the missionary committee plans work for the coming month well in advance, this band leaders' meeting will be most helpful. As April is medical missionary month it would be well to lay plans for strengthening this line of endeavor.

#### Fourth Week

TEXT: Romans 8: 21.

SEED THOUGHT: "God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God's means of provoking inquiry, and awakening minds that otherwise would slumber."—*Testimonies*, Vol. V, p. 453.

**WORKING PLANS FOR BANDS:** While no definite number of persons can be named to constitute a band, ordinarily it is not wise to have more than ten persons, including the band leader. If the band meets on the Sabbath day, every member should be given an individual report blank and urged to report all his missionary work during the past week or since his last report. Some of the band members should be encouraged to sell our magazines regularly each month. A definite territory should be covered, so that there will be no overlapping of effort. It might be well for all the band members to sell "The Church in Politics" where it has not already been sold.

#### Fifth Week

**TEXT:** Galatians 5: 13.

**SEED THOUGHT:** "When God has given us light showing the dangers before us, how can we stand clear in His sight if we neglect to put forth every effort in our power to bring it before the people? Can we be content to leave them to meet this momentous issue unwarned?"—*Testimonies, Vol. V, p. 712.*

**WORKING PLANS FOR BANDS:** Each band member should be enlisted for the work during the coming month. Keep the regular week-by-week literature work up. Encourage all the members to carry tracts. Endeavor to enlist every member in the coming Big Week campaign. Encourage young people to shoulder responsibility for this work. Be sure to provide chaperonage for the Juniors who take part. Get a report from every member, even though the amount to be reported is small. Young people should always report on their own blank, such reports going to the secretary of the Missionary Volunteer Society, if there is one. Where no Missionary Volunteer Society is organized, the reports of the young people should be sent to the conference Missionary Volunteer Society.

### The Bible Study

#### The Missionary Spirit and Power of the Early Church

WHERE were the members of the early church to work for God? Acts 1: 8.

What was to be the source of their power in their world effort? Acts 1: 8.

After the reception of the Holy Spirit, and not until then, what would they become? Acts 1: 8.

In the light of this scripture, consider the world-wide work of the Seventh-day Adventist Church, and its need of power in order to witness for God. Is the need any less to-day?

How was this power obtained? Acts 1: 14; 4: 31; 8: 14, 15.

What did the Holy Ghost first do through members of the church? Acts 2: 4.

How many nationalities were present in the audience that heard the first recorded sermon after the resurrection? Acts 2: 5-11.

What two questions did they ask? Acts 2: 12, 37.

How did the work grow? Acts 1: 15; 2: 41, 47. (Consider the word "daily.") Acts 4: 4, 32; 5: 14; 6: 7; Col. 1: 23.

Can we have the same power in our work in these "far-off" days? Acts 2: 38, 39.

Some time ago a family in Hungary accepted the truth. One member of the family was a girl seventeen years of age who had been lame from her earliest childhood. In the last quarter of 1926 they were all studying the lessons on the book of Acts. In the study of these lessons, this young girl was impressed by the story of the lame man healed at the Gate Beautiful. With the impression that came to her as she studied the incident, it seemed to her that the Lord Jesus was standing by, telling her, "I could do the same for you to-day if you could only believe!" She did believe, and at once asked her sister to lift her out of the chair in which she had been sitting all her life, and lo and behold, she was able to walk, and is still walking to-day, praising the Lord for His great goodness and power. We surely can believe, in the face of such a marvelous work, that Jesus is the same to-day as He was in the early church.—*A. H. Piper in the Missionary Leader.*

"ACTION repeated becomes habit, habit long continued becomes second nature. We are to-day what we were accustomed to do yesterday and the day before."



### Personal Work in Manchuria

BROTHER A. A. ESTEB, our home missionary secretary of Manchuria, passes on to us the following interesting missionary experiences:

"Less than two years ago, during one of the home missionary campaigns we held in our West Suburb church, one of our members handed a tract to a man in the park, not far from the church. The man read the tract with interest. It made a great impression on his mind. He hunted up our church from the address stamped on the tract. He began to study the truth and later he was baptized. He was finally asked to join the force of colporteurs, as he was a very earnest, sincere worker. To-day the man is the evangelist of our West Suburb church. He is an earnest worker and supporter of the home missionary endeavor.

"Just a year ago, as I led the church members here out on a field day one Sunday, I sold some Bible portions and tracts to some men in a barber shop. Later I called again and met the manager of the barber shop, and had a very friendly visit with him and talked to him very earnestly about our message. He had been a Presbyterian for many years. His soul seemed stirred by my earnestness. The Spirit of God began working on his heart; God watered the seeds of truth that had been sown in his heart, and there has been a glorious harvest. To make a long story short, he and his mother have been baptized. He and all his own immediate family attend our services regularly, and pay a splendid tithe. He is the proprietor of three or four stores, one drug store, and three barber shops. These stores close on the Sabbath, and the employees attend our regular Sabbath service *en masse*. They make a fine little congregation alone. This brother has called at my home where we have prayed together. And he has told me how happy he is that I called at his store that day and sold those precious pages of truth. He is very happy in the truth, and is working hard to save others."

### A Successful Lay Worker

ELDER J. G. GJORDING, superintendent of the East China Union, reported the following interesting experience: "Brother Huang, one of our Wusih members, is a contractor, and has much to think about all the time. Nevertheless he reserves time from his busy life to think about God's work, and he strives to bear witness for the Master whenever and wherever he has opportunity. So, when he visited with his relatives at Tsien Djou, he could not refrain from telling them about the soon-coming Lord, and sharing with them the joys of the Christian life. The witness he bore was like seed planted in fertile soil. God watered it, and the Holy Spirit brooded over it till it brought forth fruit. This first fruit was in the form of a delegation of ten interested persons who came to Wusih to study the truth that we teach. When these had been fed a few substantial morsels at our chapel there, they returned to Tsien Djou, where they in turn became true home missionary workers. They did not hide their treasure in a napkin, new and precious though it was, but they began to tell the old, old story to other relatives and friends, with the result that when Miss Djang, our Bible worker, went there this spring, she found twenty inquirers instead of ten, as she had expected. By the time warm weather came, other seeds had sprouted and borne fruit, and these twenty had increased to thirty inquirers. It was through the efforts of these thirty that we found the little chapel which these people have maintained thus far without asking for a cent from the mission, as good a chapel as we have anywhere, filled to overflowing with people whom we hope sometime to number among our converts."

## Junior Missionary Volunteer Meeting

### Suggestions to Junior Superintendents

Our topic for study covers the organization of a Junior society. A society should be organized wherever there are enough Juniors to carry on the work for which it stands. While all our church schools conduct Junior societies, no one should labor under the impression that the Junior society is to be confined to the church school circle. Every leader should lend his influence to introduce this splendid organization in churches where there are no schools. A careful study of Chapter II in the Junior Manual will inspire all to bring the blessings of such a society to others. For the Progressive Membership, a revised supplement is available from your conference secretary.

**Missionary Volunteer Week.**—Special programs are listed in this issue for this Week of Prayer with the Juniors. See pages 23 and 24.

**Mission Offerings.**—See Suggestions for Senior Missionary Volunteer Leaders for thoughts on this month's mission promotion, page 11. J. F. S.



Mission House Built by Indians Before Arrival of Missionaries

### Helping Our Mt. Roraima Missionaries

(For Week Ending March 3)

#### Suggestive Program

**Song Service.** (Choose songs from "Sunshine Songs for Boys and Girls," such as "I Will Early Seek the Saviour," "Just a Little Child," and "Tis Love That Makes Us Happy.")

**Song Service:** "Missionary Volunteers." (No. 51 in "Sunshine Songs.")

**Memory Text:** Matthew 24: 14.

**Special Prayer for Missions by Three Juniors.**

**Leader's Introductory Remarks.** (See Note to Leader.)

**Talk:** "Seeing It as It Is." (During this talk pass around these pictures of the mission and the workers' home.)

**Recitation:** "Why Didn't You Tell Us Before?"

**Story:** "Go 'Way There, Worm!"

**Song:** "I Washed My Hands This Morning." (This is one of the songs which Sister Cotts is teaching the Indian children at Mt. Roraima.

The first Sabbath they sang the song, their hands were dirty, but the next week they came with clean hands.)

**Superintendent's Talk:** "How We Can Help."

**Our Response.** (Take up the offering, and give opportunity for any Junior to tell how he is earning his money to help the missionaries.)

**Closing Song:** "Are You Giving?" (No. 49 of book used to-day.)

#### Note to Leader

The purpose of this meeting is to give your Juniors a real glimpse of things as they really are at Mt. Roraima. We cannot give much news. Mt. Roraima is so very far away, and it takes many, many weeks to receive word by mail from our missionaries there. (Secure a map showing North and South America, and locate British Guiana for all to see.) Mrs. M. E. Andross, leader of the Missionary Volunteers in the Inter-American Division, writes us: "In this missionary project we have suddenly dropped back about one hundred years, it seems. Mt. Roraima truly is in the 'regions beyond' the beaten paths of civilization." Make it a point to arouse interest in this missionary project until the Juniors will voluntarily make strenuous efforts to raise money to give.

#### Talk: "Seeing It as It Is"

(Pass the two pictures in this paper around for all to see. This article is made up of notes written on the back of pictures sent by Brother Cotts to our Inter-American Division headquarters, and forwarded by them to the General Conference office. We wish it were possible to reproduce every picture for you.)

THE first picture we shall look at was taken upon the arrival of our workers. (Picture of one building.) It was erected by the Indians for "our mission at Mt. Roraima. The unfinished floor, consisting of long, narrow poles placed close together, is raised some two feet from the ground. We are using this build-

ing for our Sabbath school and other meetings. Elders Baxter and Sutton, during their visit in the fall of 1925, told the Indians to erect a building for the mission. The building reached its present stage three months before the date of photograph taken Aug. 23, 1927. Several of our carriers can be seen resting at the end of a long day's march."

The second picture is "a view of our temporary quarters at Roraima, with an Indian 'banaboo' on the left and Mt. Roraima in the distance. The structure on extreme right is the nursery where we have been endeavoring to grow some seeds for transplanting to our garden, but seeds foreign to this climate do not seem to grow. Our tent is in poor condition, the canvas and ropes having become quite rotten, owing to continual rains while in the forests. Mt. Roraima, as usual, is capped with a cloud. Our location is on the Arabupu River, which runs a few miles from Roraima's southeast side at this point."

One picture received describes a unique boat. "You will be interested in the canvas boat that we built at the Waialang River. The boat consisted of five strong longitudinals, with ribs tied to them at right angles, with bush vines. This frame was then covered with one of our tarpaulins, the sides and ends of same being folded over the ribs and tied down. This improvised boat served our purpose and carried a heavy load. It had a tendency to warp, owing to insufficient bracing, and had to be handled with care in the water."

A most beautiful picture was "a view of the Ireng River. The Sabbath was spent on the bank of the river. An invitation was sent out to some Patamonas living at Waipa one mile away, to attend our meeting. Sixty-four Indians were present. We had a good meeting, and great interest was shown in two picture rolls which we had with us, especially pictures of Adam and Eve being driven from the garden of Eden, and the second coming of Jesus."

At yet another meeting with some of the Indians, Brother Cotts says that one of them "seemed much impressed when I spoke of Jesus dying on the cross, and says that he will work for us at the mission." Let us join in the prayer which this brother missionary breathes in the next sentence, "May God touch his heart and give him a burden for souls."

#### Story: "Go 'Way There, Worm!"

THIS little story speaks much for the protection which God has over His children as they go out and risk so much for Him. It comes to us as just a notation written by Sister Cotts on the back of a picture taken of her little Joyce as she holds up a snake considerably longer than she is tall. Sister Cotts says: "The other morning after leaving camp I felt impressed to go back, and on entering our quarters I heard the alarming cries of our birds and the ominous 'hiss' of a rattlesnake. I was alarmed to see three-year-old Joyce standing with pointing stick in hand and saying, 'Go 'way there, worm!' while quite close was a rattlesnake, coiled and with head erect, swaying from side to side, ready to strike. I seized her and ran outside, after



Missionaries' Temporary Home—Mt. Roraima in the Distance

How would you like to live in a house like these? What will your Missionary Volunteers do to help build better homes for the missionaries?

which an Indian came in and killed the snake, which had seven rattles. I am sure that an angel was protecting our little girl from certain death."

You may give without loving, but you cannot love without giving.

### Why Didn't You Tell Us Before?

I own, 'tis a wonderful story,  
And it seems most too good to be true!  
You tell me a great God above us  
Is watching o'er me and o'er you;  
And you say that He looks down upon us,  
That He knows and calls each one by name;  
That He cares not what nation or color,  
That He loves every one just the same.

And you always have known the glad story?  
O, why have you kept it so long?  
For we are so weary with waiting,  
And we know not the right from the wrong.  
Your story is true? You believe it?  
Why did you not tell us before?  
We saw no light in our darkness;  
No balm for the hearts bruised and sore.

The long, dreary days with their sadness,  
Passed wearily, slowly away,  
While you were withholding the good news  
That would change our dark night into day.  
Could you, in your God-favored country,  
Think how sad without Christ it would be,  
I'm sure you'd not wait for to-morrow,  
You would hasten to help make us free.

—Mrs. W. B. Dingman.

### Superintendent's Talk: "How We Can Help"

Your remarks should be brief but effective in helping the Juniors to see that it was love which led God to give Christ for us. Likewise it should be love in our hearts that will inspire us to help spread the message of His soon return. Perhaps you will take time to help them memorize this statement from Volume IX, page 59, of the "Testimonies:" "Love for lost souls brought Christ to Calvary's cross. Love for souls will lead us to self-denial and sacrifice, for the saving of that which is lost."

"For we must share, if we would keep  
That blessing from above;  
Ceasing to give, we cease to have;  
Such is the law of love."

Why not lead the Juniors to form prayer bands to pray for missionaries? Close your talk with the poem, "Not Forgotten." (See page 12.)

### Keeping a Clear Conscience

(For Week Ending March 10)

#### Suggestive Program

Opening Song: "His Way With Thee." (No. 58 in "Christ in Song.")  
Scripture Lesson: Proverbs 3: 5-7.  
Prayer by Several Juniors.  
Secretary's Report and Offering for Missions.  
Special Music: "If Your Heart Keeps Right."  
Leader's Talk: "Muddy Signals."  
Story: "The Oyster and the Crab."  
Recitation: "The Little Voice."  
Superintendent's Remarks. (See Senior Notes to Leader, p. 12. These remarks should lead up to the response.)  
Response. (Encourage Juniors to tell experiences of their own in listening to conscience.)  
Dismiss After Repeating Together Psalms 19: 14.  
(For this program we are indebted to Miss Irene Walker, the church school teacher at Gilewood, Mich.)

LABOR to keep alive in your heart that little spark  
of celestial fire called conscience.—George Washington.

### Leader's Talk: "Muddy Signals"

ONCE there were some people who were going on a long journey by automobile. They had never been over the road, so before starting they carefully studied a road map which showed the way they should go. They supposed it gave every road, but when only part way there they came to two roads instead of one. They studied the signposts, and in that way learned which road to take. The other road led hundreds of miles away from where they wished to go.

One evening as they were driving along, they went down a steep hill. Near the foot of the hill was a red light that said "Danger." They put on the brakes hard and stopped.

Just a little ahead they found a big hole across the road. They had to turn around and find a detour. They might have been killed had they not heeded the signal and put on the brakes. After that they were careful to watch for danger signals.

Boys and girls, we are taking a trip. Where to? What is the map which we must study often? What are the sins that may

be in our road? What is the danger signal each time? (Our conscience.) I have known danger signals to get all splashed with mud. Then they could hardly be seen, and did almost no good. Did you ever know boys and girls to have consciences like that? They had not listened to them for so long that they hardly knew they had any.

Now, the muddy signals must be washed off. How may we get clean consciences? Will one cleansing be enough for always? No, we must ask many times. We must study our Bibles and pray often that Jesus will keep our consciences clean.

### Story: "The Oyster and the Crab"

(Show picture of oyster and crab, if possible.)

THERE is a story told that down on the bottom of the ocean lived an old oyster and a little crab. Both had one trouble—they never knew when they might be swallowed by a big fish. Now the oyster had a strong shell that no fish would try to swallow, but he had no eyes to warn him when a fish was coming. The crab had sharp little eyes and strong legs to crawl fast, but he had no strong shell to protect him. So he thought of a little trick that could save both him and the oyster. When he saw a big fish coming, he would run to the oyster and with his strong claws pinch the oyster hard. Quick as a flash the oyster would draw his shell shut, and when the big fish came he found neither crab nor oyster—only a hard shell. Could he have looked inside he would have found the crab and the oyster resting side by side, quite snug and safe.

Of course, the oyster had not liked being pinched, but the pinching helped it to save its life.

Did you know boys and girls have a little crab to help them when the big fish temptation comes along? Sometimes it pinches pretty hard. Do you know what it is? Why, that little voice inside of us that we call conscience. God put it there that day by day it might keep temptation from swallowing us up, and we could keep our record clean and white. So, Juniors, when you feel it pinching you down in your heart, close up your shell so quickly that temptation cannot get you. Just as the crab is the oyster's best friend, so your conscience is your best friend, and you must never fail to listen to it.

### The Little Voice

DAY by day and year by year,  
Deep, deep down within me,  
A little voice is hidden safe  
That is my helper truly.

When wrong is tempting, it speaks loud,  
"Don't, don't," it says so clearly.  
It helps me give up things I should,  
E'en though I love them dearly.

And when there's something I should do,  
It speaks up quite as strong.  
I'm thankful for a voice to tell  
When things are right or wrong.

### A Challenge for Loyal Juniors

(For Week Ending March 17)

#### Suggestive Program

Song Service. (This song, "Christian Juniors," is especially for you. Memorize it to-day.)  
Secretary's Report, Announcements, Offering for Mt. Roraima Mission.  
Scripture Reading: Titus 2: 6-14, Emphasizing Verse 10.  
Two Earnest Prayers.  
Leader's Talk: "A Brick."  
Story: "Joseph's Faithfulness." (Let a Junior tell in his own words how Joseph remained faithful even though sold to be a slave boy in Egypt. For help see "Patriarchs and Prophets," pp. 213-223.)  
Special Song by All: "Christian Juniors."  
Reading: "A Message to Us."  
Story: "Daniel's Purpose." (See Daniel 1: 3-21; also "Prophets and Kings," pp. 479-490.)  
Superintendent's Talk: "Loyalty." (See Note to Leader; also "The Acts of the Apostles," pp. 399-402.)  
Closing Song: "Loyalty to the Master." (No. 484 in "Christ in Song.")  
Repeat Together the Junior Law and Pledge.

#### Note to Leader

Not long ago I overheard a Seventh-day Adventist worker remark that he feared our young people were not as loyal as they should be to this truth which cost the early leaders in the movement so much sacrifice and hardship. And I thought what a challenge to the Juniors who are just preparing for life service! That is the purpose of this program, that every Junior may sense the importance of being loyal and true to God and

to His work in the earth. You see gangs of workmen on the street with an overseer watching that they do the work just right. Some of them would be faithful anyway, but others would not. The eye of God sees everything we do, but let us be such loyal Juniors that we would do right even though no one could see us. But while we think about loyalty, do not get the idea that it is only those who do big things, those who die at the stake for a worthy cause, who are loyal to God. It is just as beautiful (and much harder) to *live* for God as it is to die for Him. Loyalty implies not only that a Junior shall be faithful, but that he be glad in doing his duty each day.

### Leader's Talk: "A Brick"

(Object: An ordinary brick)

I SUPPOSE you wonder what lesson I could possibly teach you from the brick which I hold in my hand. In olden times, and especially in the Eastern countries, houses were never built here and there through the open country, but they were all centered in a city, which was usually built on the top of a hill. Around the city was built a wall, very thick and very high, with usually a gate on each side of the city. The farmers and all residents of the country for a considerable distance dwelt inside of this wall, and at night the gates were closed. This protected them from robbers, and especially from the armies of other countries.

Plutarch, the historian, tells us that an ambassador came to Sparta from a foreign court for an interview upon matters of national interest, and while he was at Sparta the king took great pleasure in showing him over his capital. The ambassador knew of the fame of the monarch, who, although only the king of Sparta, was in reality the ruler of Greece. Having heard so much of this great king, he had expected to find, as was customary, great massive walls around the city, and on top of the walls battle towers in which soldiers gathered in time of war to defend the city. Imagine his surprise when he saw nothing of the sort. "Sir," said the ambassador, "I have visited most of the principal towns, and find no walls for defense; why is this?"

"Indeed, Sir Ambassador," replied the Spartan king, "thou canst not have looked carefully. Come with me to-morrow morning, and I will show you the walls of Sparta."

According to appointment, on the following morning, the king and his visitor went out upon the plains just outside the city where the king's army was drawn up in full array, and pointing proudly to the army of patriots, the king said, "There thou beholdest the walls of Sparta—ten thousand men, and every man a brick." The king desired his guest to understand that he relied for defense, not upon brick walls, but upon this living, moving line of brave, dauntless, loyal men.—*Adapted from "Talks to the King's Children," by Sylvanus Stall, D. D.*

### Song: "Christian Juniors"

(Tune: "Onward, Christian Soldiers")

FORWARD, Christian Juniors,  
With your banners gay,  
Glad your hearts and voices,  
On this happy day;  
Jesus is your leader  
In the cause of right.  
He will never fail you,  
Forward in your might.

#### CHORUS:

Forward to the battle,  
For the good and true,  
Jesus is your captain,  
He is leading you.

Now we'll be your Juniors,  
Standing firm and true,  
Trusting Thee to help in  
Everything we do;  
All kind words and actions  
Thou wilt well repay,  
If we follow closely  
In the heavenly way.

Here, O Lord, we'll thank Thee,  
For the blessings past,  
Here pledge hearts and voices,  
While our lives shall last;  
Make us Thine own Juniors,  
And we'll happy be,  
In that world of beauty,  
Afterward with Thee.

—*Adapted.*

### Reading: "A Message to Us"

"WHEN God's wrath is poured out upon the earth, who will then be able to stand? Now is the time for God's people to

show themselves true to principle. When the religion of Christ is most held in contempt, when His law is despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few,—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. The nation will be on the side of the great rebel leader. . . .

"Years ago I was shown that what is now transpiring would take place, that the observance of an institution of the papacy would be enforced upon the people by a Sunday law, while the sanctified rest day of Jehovah would be trampled underfoot.

"The Captain of our salvation will strengthen His people for the conflict in which they must engage. . . . Now is the time when we should closely connect with God, that we may be hid when the fierceness of His wrath is poured upon the sons of men. We have wandered away from the old landmarks. Let us return. If the Lord be God, serve Him; if Baal, serve him. Which side will you be on?"—"*Testimonies*," Vol. V, pp. 136, 137.

## A Special Notice

(For Week Ending March 24)

THIS month calls for five programs, but space does not permit us to give you one for each week. So you have a whole meeting to discuss a few of the many things you have been wanting to take up with your society members. Why not ask each one to bring in one good suggestion for a better all-round society, programs and activities? Discuss the goals and what you have accomplished so far this year. Give more time to the bands, and stress the importance of their work.

## "Care for My Body"

(For Week Ending March 31)

### Suggestive Program

Opening Songs: No. 229, 65, 197, 198, in "Christ in Song."  
Memory Text: Third John 2.  
Sentence Prayers by the Juniors.  
Mission Offerings for Mt. Roraima.  
Leader's Remarks: "One Hundred Per Cent Junior Volunteers." (See Senior Leader's Talk, p. 13.)  
Song: "Missionary Volunteers." (No. 51 in "Sunshine Songs.")  
Exercise: "Good Health Army."  
Dialogue: "Health Rules." (See p. 14.)  
Recitation: "Building for Jesus."  
Superintendent's Talk: "Winning the Race."  
Closing Song: "Building for Eternity." (No. 83 in "Christ in Song.")  
(Miss Esther Bergman of the Washington Sanitarium kindly furnished the material for this program.)

HEALTH is an inestimable blessing, and one which is more closely related to conscience and religion than many realize."—"*Counsels on Health*," p. 566.

## Superintendent's Talk: "Winning the Race"

(Quote 1 Cor. 9: 24-27.) Those who run in a race to win the honor and praise of men are temperate in all things so that their muscles, nerves, brain, and every part of their body will be in the best physical condition. But notwithstanding all their faithful efforts, they are running at a great risk, for having done their very best, some one else may get the prize for which they have worked.

How different the race that every Christian boy and girl is invited to run. We are told that our body is God's temple (quote 1 Cor. 3: 16); and the Lord is so anxious for us not to do anything that would injure His dwelling place that He has told us in the Bible and through the spirit of prophecy just what we should eat and drink that will make us strong so we can work for Him.

Boys and girls, health is our most valuable possession. How strange that so little thought is given to preserving it! The average person to-day knows more about his automobile than about his own body, and still the best automobile made can be replaced, while millions of dollars cannot replace a single organ of our bodies ruined by improper care or treatment. Because the body will stand a great deal of neglect when one is young, just as the automobile needs little attention when it is new, is no evidence that we shall not suffer some day. "Whatsoever a man soweth, that shall he also reap."

Our body is the most wonderful machine made, because it is capable of repairing itself if we provide proper food, such as fruits, grains, vegetables, and nuts, being careful to chew it thoroughly and not eating between meals, but instead drinking plenty of water the first thing in the morning and the last thing at night. Then, all machinery will rust quicker standing unused, which helps us to understand the value of daily exercise and deep breathing.

When we stop to think that men are willing to do all these things to receive from man a reward that may perish in a single day, do you not think that Christian boys and girls should be willing to give up any habit that will destroy their bodies and unfit them for doing the work to which God has called them? (Close talk by memorizing in concert the Junior Law.)

### Good Health Army

(Ten children stand bearing cards on which are inscribed letters spelling "G-O-O-D H-E-A-L-T-H." Each recites one verse.)

I WONDER what our missionaries in foreign fields would say  
If they could see our army in all its full array?  
I know they'd think health habits more than a bit of fun,  
Because it helps in heathen lands much more than sword or gun.

And we are strong, so strong you see,  
And we can missionaries be;  
You wonder how—well, I will show  
The way we make our strength to grow.

First, every morning when we wake,  
We at the open window take  
Three deep breaths, a one-two-three,  
They make us feel, oh, splendidly.

Then wash with care, oh, such a lot,  
You couldn't ever find a spot  
On any of us when we're through;  
But still there's something else to do.

Our teeth we brush, round, up and down,  
As good boys do in every town,  
The kind you've heard them tell about,  
Who're never known to frown or pout.

Then down to breakfast we all go,  
And sit at table—all just so.  
Oh, how we eat oatmeal and milk,  
And each one feels as fine as silk.

At last we hurry off to school,  
For promptness, is, of course, our rule;  
There happy all the livelong day,  
We make of our work merely play.

At luncheon vegetables we eat,  
Milk, whole-wheat bread, but never meat;  
We don't drink tea or coffee, no!  
For then we shouldn't stronger grow.

At seven we are off to bed,  
And when at last our prayers are said,  
We dream of lands across the sea,  
Where peoples wait for you and me.

Don't you suppose the missionaries  
In other lands would eheer  
Our Children's Good Health Army,  
If they were only here?

— With apologies to Grace Aiken.

### Building for Jesus

I'M building a body for Jesus,  
To be of some service for Him;  
I pray that He'll help me remember  
My purpose, which must not grow dim.

He says that it is His temple,  
Kept holy and clean it must be;  
He left us this word in the Bible,  
I'm sure it was written for me.

So daily in true consecration  
I bow at His feet and I pray  
That I may but realize His watchcare  
O'er all of my members each day.

For what is more wonderful truly,  
Than physical laws God has made;  
Each fiber and nerve of my being  
Has on it those principles laid.

Whether I'm eating or drinking,  
Or working or resting, 'twere well  
To do everything to God's glory,  
And all selfish motives repel.

Not only for this day I'm building,  
But for days that shall lengthen to years,  
When the harvest of souls shall be ended  
And the sign of the Saviour appears.

Then let me hear the glad welcome  
When my race on this earth is run,  
Let me hear the song of the angels,  
And the words, "Faithful servant, well done."

— Selected.

## Senior Missionary Volunteer Meetings

### Suggestions for Senior Missionary Volunteer Leaders

*Missionary Volunteer Week.*—This month is in a special way set apart for devotional study and prayer because of the Missionary Volunteer Week of Prayer which comes in its very midst. The Missionary Volunteers already within the society should seize upon this opportunity to reconsecrate themselves to God and to His work, and their united prayers may mean much in winning other young people to consecration and service. As leaders of your societies, plan early for definite, organized prayer band work. Pray! Pray! Pray!

*Mission Offerings.*—Next month we shall be taking up a new mission enterprise. Can we raise the needed \$5,000 on our Mt. Roraima Mission before March closes? What will be the response of your society? For further information on the work at Mt. Roraima, see extra GAZETTE for February. This little paper comes regularly to your church elder.

*Blackboard Stimulator.*—By giving you these two actual pictures of Mt. Roraima Mission "buildings," space will not permit a continuation of the eye-gate pictures begun last month. However, if you desire these, simply add a fourth man pulling on the building, instead of the one who fell back in the dust in February; and print underneath these words:

All to the forefront, pushing hard and fast,  
So that Mt. Roraima church will be built at last.

Then at the end of March, if you have raised your society quota, the scene should be changed. The building is now at the foot of Mt. Roraima, and the sturdy workers are rejoicing. These will be appropriate words:

We are there! Hurrah! All hail to the men  
Who, by the grace of God, set out to win!

*Speak to Strangers.*—"Beth and I found one of our churches and went to Sabbath school. We enjoyed the service, but no one took any notice of us. We also went to an Evangelical church. The people there were very friendly to us, and invited Beth to come to their young people's gatherings." This was an actual experience only last year. Did it happen in your church? There is a good story illustrating this point in the 1928 Junior Reading Course book, "Choice Readings," pp. 300-302. Nothing encourages a newcomer more than to have some one show an interest in him. Do you have a "Speak to Strangers" committee in your Missionary Volunteer Society? If you do not, appoint one soon. If you do have such a committee, I hope it is a very active one, not only in the society meetings, but in every service held in your church. Promote a spirit of friendly fellowship on the part of all; it will bring in a good spirit of interest in all activities of the society. E. E. H.

### On to Mt. Roraima!

(For Week Ending March 3)

#### Suggestive Program

**Opening Song:** "The Larger Prayer." (No. 880 in "Christ in Song." For song service see "Missions" in the front of the book.)

**Repeat Together the Lord's Prayer.**

**Leader's Introductory Remarks.** (See Note to Leader.)

**Responsive Reading:** Psalms 121 and 125.

**Special Prayer for Missions.** (Several short prayers, closed by the Leader.)

**Talk:** "Seeing It as It Is." (Pass these pictures of the mission and the workers home around during this talk. See p. 8.)

**Recitation:** "Why Didn't You Tell Us Before?" (See p. 9.)

**Talk:** "How We Can Help." (See Junior Superintendent's Talk, p. 9.)

**Taking the Offering.** (While the ushers pass the offering plate, have a quartet sing, "Those Grand Old Dollars for Missions," No. 65 in "Sunshine Songs.")

**Recitation:** "Not Forgotten." (If not used in talk, p. 9.)

**Closing Song:** "I Go." (No. 673 in "Christ in Song," first four stanzas.)

**Dismiss With Prayer.**

**Missionary Volunteers Separate for Band Meetings.** (See p. 15.)

#### Note to Leader

The purpose of this meeting is to stir the hearts of your Missionary Volunteers as never before in behalf of the mission which is just being established at Mt. Roraima, British Guiana. We are indeed thankful that our workers have reached their destination in safety, but the battle is by no means won. Brother and Sister Cotts and Brother and Sister Christian have gone out from home and friends, sacrificing every luxury and even the simplest comforts of life, for the sake of giving these heathen, but hungry people the good news of salvation. It is a small thing for us to support them with our prayers and with our money. Already Sister Christian's health has been so endangered that she had to remain behind to rest and recuperate while the little company pressed on to answer the urgent call. We hope that ere this reaches you she will have been able to rejoin the group of workers, for it is a thin line of defense at the best. Make the appeal strong to-day. Urge each young person to carry these workers upon his heart daily in prayer.

Check up on the offerings received to date. Do your best in reaching your share of the \$5,000 needed to erect a good mission, but do not make this merely a money proposition. We want our Missionary Volunteers to have such an interest in this Mt. Roraima Mission that they will gladly make every possible sacrifice to supply the means.

### Not Forgotten

I CANNOT tell why there should come to me  
A thought of some one miles and miles away  
In swift insistence on my memory,  
Unless there be a need that I should pray.

Old friends are far away; we seldom meet  
To talk of friends or changes day by day—  
Of pains or pleasures, triumph or defeat,  
Or special reasons why it's time to pray.

We are too busy e'en to spend a thought  
For days together of some friend away.  
Perhaps God brings it to us, and we ought  
To read His signal as a call to pray.

Perhaps my friend just then has fiercer fight;  
A more appalling weakness or decay  
Of courage, darkness, some lost sense of right;  
And in such case he needs my prayer. I pray.

Friend, do the same for me. If I intrude  
Unasked upon you on some crowded day,  
Give me a moment's prayer as interlude.  
Be sure I need it; therefore pray.

— Selected.

### "He Wakeneth Mine Ear to Hear"

(For Week Ending March 10)

#### Suggestive Program

**Song Service.** (With one or two chosen to begin, call for favorites, singing one or two stanzas of each.)  
**Reports, Announcements, Offering for Missions.**  
**Scripture Reading** (Isaiah 50: 4-10) and Prayer.  
**Leader's Remarks:** "The 'Echo.'" (See Junior program, p. 9, and Senior Notes to Leader.)  
**Memory Gem:** "The Voice of God." (Place on blackboard where all can see, and memorize in concert.)  
**Story:** "Almost." (See Paul's experience witnessing before Felix and Agrippa. Acts 23-26. Emphasize the fact that Paul could witness with a clear conscience; also that King Agrippa's failure to listen to the promptings of that still, small voice, cost him eternal life.)  
**Recitation:** "Be a Man." (See also this month's poem in the 1923 Morning Watch Calendar.)  
**Response.** (See suggestive thought questions.)  
**Closing Song:** "Entire Consecration." (No. 316 in "Christ in Song.")  
**Missionary Volunteers Separate for Band Meetings.** (See p. 15.)

#### Memory Gem

"Conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved."—*"Testimonies," Vol. V, page 120.*

#### Notes to Leader

Stress the last clause of Isaiah 50: 4. Draw spiritual inspiration and thoughts from "Steps to Christ," the chapter on "Repentance," especially pages 38 and 39.

The purpose of this program is to help our Missionary Volunteers recognize that it is very important for us to keep our conscience clear. What a terrible thing it would be to smother our conscience until the voice of God could not reach us! Point out that it is the pure conscience that Sister White speaks of as the "voice of God," not the perverted conscience of one who does not obey when it speaks.

Charles Jordan, in "For the Lambs of the Flock," gives us these remarks on the belief of Jewish times: (Read Isaiah 30: 21.) "By this 'word' or voice from behind, the Jews understood the *Bath-kol*. What is that? The expression is Hebrew, and it means 'the daughter of the voice;' that is, an echo. The Jews in Christ's time used the word to mean the echo of a heavenly voice. . . . The *Bath-kol* was sometimes the utterance of a single word; at other times it might be a whole sentence. It was the echo of the voice of a prophet, or some other form of divine revelation. The rabbis believed that this holy echo attended every godly man all through his life, as a faithful guide and monitor."

#### Response

1. WHY is a conscience given to each of us?
2. When may a conscience be spoken of as asleep?
3. How does one's conscience bear witness of right or wrong?
4. What could Paul say about his conscience? (Acts 23: 1.)
5. What means can we use to strengthen our consciences? (Prayer and Bible study.)

### Be a Man

It's a mighty good thing, while you're running life's race,  
Just to pause, as you go, and come face to face  
With your conscience, and ask it a question or two;  
For it's right you should know what your life means to you.

Have you done things worth while, have you drifted along,  
Have you filled it with sighs, have you filled it with song,  
Have you helped when you should, have you tried to do right,  
Have you struggled for good, or just fought for might?

Have you given your hand to some fellow in need,  
Have you sneered at the man who was not of your creed,  
Have you been open-hearted and ready to do,  
Have you tried to be just, have you tried to be true?

Oh, it's easy to preach, and it's easy to tell  
Of the other chap's faults — but our own faults, ah, well!  
We are cowards at times, and the truth, you will find,  
Is a thing we dislike, for it's rather unkind.

But the past, let it rest. Give a thought to to-day;  
And to-morrow, as well, for the Time's growing gray.  
Do the things that you should, do the best that you can,  
Crown your life with your deeds — be a red-blooded man!

— W. Dayton Wedgefarth.

### Out of Egypt

(For Week Ending March 17)

#### Suggestive Program

**Song Service:** "We'll Live in Tents," "He Leadeth Me," and "Pillar of Fire." (Nos. 483, 677, and 529 in "Christ in Song.")  
**Scripture Reading** (Heb. 11: 23-28 or Psalm 136) and Prayer.  
**Secretary's Report, Announcements, and Offering.**  
**Essay:** "Life in Egypt Under the Pharaohs."  
**Talk:** "Story of Moses." (Retell the story briefly as recorded in "Patriarchs and Prophets," pp. 243-256. Put emphasis on character and experience lessons which may be derived. Moses passed a supreme test regarding his life work and career.)  
**Mixed Quartet:** "To Do Thy Will." (No. 53 in "Gospel in Song.")  
**Reading:** "Moses, the Victorious Failure."  
**Recitation:** "If He Had Failed." (If another and longer poem is desired, see "The Burial of Moses" in "Bible Lessons, Fourth Grade," by Ella King Sanders, p. 234.)  
**Symposium:** "Out of Modern Egypt."  
**Questions for Discussion.**  
**Closing Song and Prayer.**  
**Missionary Volunteers Separate for Band Meetings.** (See p. 15.)

#### Essay: "Life in Egypt Under the Pharaohs"

1. GEOGRAPHY. From a school geography or encyclopedia give a few facts regarding Egypt; such as, location, shape, the river Nile and its floods, the system of canals which make Egypt one of the most fertile of countries though without rainfall, products, cities, etc. A map would be an excellent help. If possible, give a brief talk on the religion of Egypt, or of Egypt's history.

(The following points may be drawn from "Patriarchs and Prophets," pp. 241-243.)

2. The native Egyptians were serfs of the crown.
3. The Israelites were not serfs at first, but were a favored people.
4. Fearing the increasing numbers and influence of the Israelites, the new Pharaoh decided to enslave them.
5. Failing in his hope that by slavery the Israelites would diminish, Pharaoh proceeded to more cruel measures. The male children under two years were commanded to be slain. This command was naturally resisted by the Hebrews by every strategy possible.

#### Reading: "Moses, the Victorious Failure"

MOSES' life of one hundred and twenty years falls naturally into three periods of forty years each, and each of those periods is marked by a great mistake.

The first was his slaying of the Egyptian. He was moved by patriotic indignation, to be sure; but his people were not ready to support him, the times were not ripe, God had not bidden him to take the step, and the result was the forty years' exile in the wilderness.

The second mistake, at the end of those forty years, was his reluctance, when God did give the word, to take up the great task of freeing his people. How many excuses he found beside the *burning bush*! — excuses so many and so unworthy that at length Jehovah's wrath burned hot against him, and Aaron was given him, to share his glory and cause him many a perplexity.

The third mistake was his sin at Meribah. Just what it was, we are left to infer; but it was some exhibition of pride, self-

will, and self-sufficiency in smiting the rock—some failure to honor God before God's people. And it was a sin so grievous that it shut out Moses from the Promised Land, and permitted him only a sad Pisgah view of it.

Three terrible mistakes. Some would say that they spoiled the great life. Some would call it a failure. Ah, no! To me, one of the most magnificent features of Moses' life is this very fact of failure, since it was transmuted so gloriously into success. For his reluctance at the burning bush showed that he had conquered his former headstrong haste to anticipate God's providence. And his impetuosity at Meribah showed that he had conquered the timidity of the burning bush. And his reputation of pre-eminent meekness that has come down through the centuries showed that he conquered the pride of Meribah.

We can eliminate his mistakes, then, and look only at his splendid achievements—a nation rescued from slavery, trained to righteousness and power, and the laws and religion of the whole world placed on their immutable foundations. All this, under God, we owe to Moses.

Ah, mistakes are sad things, but they may become occasions of joy! They are the black soil out of which may grow lovely flowers and sturdy trees. When a great man makes great mistakes, it is indeed calamitous. But when from all his mistakes he comes off more than conqueror, we can all thank God, take courage, gird up our loins, and do the same.—“*Bible Miniatures*,” pp. 57, 58.

### If He Had Failed

HAD Moses failed to go, had God  
Granted his prayer, there would have been  
For him no leadership to win;  
No pillared fire; no magic rod;  
No wonders in the land of Zin;  
No smiting of the sea; no tears  
Ecstatic shed on Sinai's steep;  
No Nebo, with a God to keep  
His burial; only forty years  
Of desert watching with his sheep.

—Selected.

### Symposium: “Out of Modern Egypt”

EGYPT has been a symbol of spiritual darkness. From the experiences of ancient Israel many lessons may be drawn for the guidance of God's children in these last days. The following are suggestive. Others may be developed as desired. Let different members each take a lesson point to study, and give in one minute.

1. To ancient Israel the law of God was given as a sacred trust to be revealed through them to the world.

2. Because they did not hold up the light of truth to the nations about them, but were drawn into idolatrous practices, God sent them affliction. Through persecution, God's purpose was accomplished. So in our day, what we fail to do in times of prosperity may have to be accomplished amid persecution.

3. “In order to receive God's help, man must realize his weakness and deficiency; he must apply his own mind to the great change to be wrought in himself; he must be aroused to earnest and persevering prayer and effort.”—“*Patriarchs and Prophets*,” p. 248. Moses, trained as he was in the palace of the queen, was self-confident, arrogant, proud, and domineering. God led him into the shepherd's life, where through discipline, and prayer, and care of the flock, he learned patience, self-denial, and faith, and was prepared to exercise a fatherly leadership of Israel.

4. “Moses was fitted to take pre-eminence among the great of the earth, to shine in the courts of its most glorious kingdom, and to sway the scepter of its power. His intellectual greatness distinguishes him above the great men of all ages. As historian, poet, philosopher, general of armies, and legislator, he stands without a peer. Yet with the world before him, he had the moral strength to refuse the flattering prospects of wealth and greatness and fame, ‘choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.’”—“*Patriarchs and Prophets*,” p. 246.

5. “It was not the will of God that Israel should wander forty years in the wilderness. . . . Because of their backsliding and apostasy, they perished in the desert, and others were raised up to enter the Promised Land. In like manner, it was not the will of God that the coming of Christ should be so long delayed,

and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning, and find in Him a shelter before the wrath of God shall be poured out.”—“*The Great Controversy*,” p. 458.

### Questions for Discussion

1. CONSIDERING the location of Goshen, how might Pharaoh have treated the Hebrews more wisely?
2. Which influence was stronger in Moses' education, that of his mother (nurse) or that of the court?
3. Moses killed an Egyptian taskmaster. If you had been in Moses' place, what would you have done to relieve the Hebrews?
4. Why were not the Hebrews enthusiastic about accepting Moses' leadership?
5. Why do you think Pharaoh changed his mind about letting the people go?
6. What different motives may men have for serving God?
7. How might God have developed a chosen people? (Num. 14: 12; cf. Ex. 32: 10.)
8. Is God's hand seen in our history as clearly as in that of the Hebrews?
9. How was representative government instituted among the Israelites?
10. If the Christian's moral life is below the standard of the ten commandments, is his Christianity up to par? (Matt. 5: 17, 18.)
11. In what ways was the work of Moses different from that of Noah? of Abraham?
12. What references are made in the Bible itself to the exodus?

### Health and Happiness

(For Week Ending March 31)

#### Suggestive Program

Opening Songs: Nos. 197, 198 in “Christ in Song,” and No. 153 in “Gospel in Song.”

Scripture Texts: Romans 12: 1; 1 Corinthians 9: 24-27.

Prayer.

Mission Offering for Mt. Roraima.

Leader's Talk: “What It Means to Be a True Volunteer.”

Special Song: “Building for Eternity.” (No. 33 in “Christ in Song.”)

Dialogue: “Health Rules.”

Poem: “A Fence or an Ambulance.”

Closing Song: “Blessed Are They That Do.” (No. 55 in “Christ in Song.”)

Repeat in Unison the Missionary Volunteer Pledge.

Missionary Volunteers Separate for Band Meetings. (See p. 15.)

(To Miss Kathryn Jensen of the General Conference Medical Department credit is due for this program.)

### Leader's Talk: “What It Means to Be a True Volunteer”

ARE you a 100 per cent Missionary Volunteer, or rather, are your habits such that you will be a 100 per cent Missionary Volunteer five years, ten years, twenty years from to-day, if time should last?

It takes love, courage, and endurance to be a 100 per cent Volunteer. Your aim, motto, and pledge suggest that. “The love of Christ constraineth” you to aim to give “the advent message to all the world in this generation.” That takes endurance. That endurance is expressed in the words “I promise,” of your pledge. When Daniel “promised” to give God his life and his love, he “purposed in his heart” that he would not do some things he knew would be injurious to that body made in the image of God. When Paul lived, he pleaded with God's people to present their “bodies a living sacrifice” to God. It is that kind of Christian living that young men and women should study to follow, if they are to be 100 per cent Volunteers.

Joseph Bates was a striking example of what simple food and good habits will do for a man physically. He was a valiant volunteer for his Commander for many, many years. Many of our sturdy pioneers understood what it meant to volunteer for the Master. Did it ever occur to you what it might mean if you volunteered for strenuous service, your offer was accepted, and you went on your mission where dangers must be faced?

Suppose you volunteered for service in India, and because of a poor foundation in the building material of your body, or because of habits formed which were more disastrous in a foreign field, where disease was more prevalent, your health failed, and you had to return home defeated the second year.

Your love and courage were perfect, but your endurance failing made the other two of no account so far as the dark, be-

nighted land of India was concerned. But that is not all. Not only would you be discouraged, but the money spent in sending you might have been used to a better end. Let us see what the expense, estimated very conservatively, would be.

Trip to India (couple) .....	\$ 700
Salary, first year largely language study .....	1,000
Outfitting .....	300
Return the second year .....	700
Total .....	\$2,700

The most conservative estimate would mean a loss of \$2,700 to the mission treasury, because you failed in building during youth a body which would "endure hardship as a good soldier."

So remember, Missionary Volunteers for service, that God expects every true Volunteer to be temperate in all things. Love, courage, and endurance are vital if your aim and pledge are to become a reality in your lives.

### A Fence or an Ambulance

"T'WAS a dangerous cliff, as they freely confessed,  
Though to walk near its crest was so pleasant;  
But over its terrible edge there had slipped  
A duke and full many a peasant.  
So the people said something would have to be done,  
But their projects did not at all tally.  
Some said, "Put a fence round the edge of the cliff;"  
Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day,  
For it spread through the neighboring city,  
A fence may be useful or not, it is true;  
But each here became brimful of pity  
For those who slipped over that dangerous cliff;  
And the dwellers in highway and alley  
Gave pounds or gave pence, not to put up a fence,  
But an ambulance down in the valley.

"For the cliff is all right, if you're careful," they said,  
"And if folks even slip and are dropping,  
It isn't the slipping that hurts them so much  
As the shock down below — when they're stopping."  
So day after day, as these mishaps occurred,  
Quick forth would these rescuers sally  
To pick up the victims who fell off the cliff  
With their ambulance down in the valley.

Then an old sage remarked, "It's a marvel to me  
That people give far more attention  
To repairing results than to stopping the cause,  
When they'd much better aim at prevention.  
Let us stop at its source all this mischief," cried he,  
"Come, neighbors and friends, let us rally!  
If the cliff we will fence, we might almost dispense  
With the ambulance down in the valley."

"Oh, he's a fanatic," the others rejoined:  
"Dispense with the ambulance? Never!  
He'd dispense with all charities, too, if he could:  
No, no! we'll support them forever!  
Aren't we picking up folks just as fast as they fall?  
And shall this man dictate to us? Shall he?  
Why should people of sense stop to put up a fence  
While their ambulance works in the valley?"

But a sensible few, who are practical, too,  
Will not bear with such nonsense much longer:  
They believe that prevention is better than cure,  
And their party will soon be the stronger.  
Encourage them, then, with your purse, voice, and pen,  
And (while other philanthropists dally)  
They will scorn all pretense, and put a stout fence  
On the cliff that hangs over the valley.

Better guide well the young than reclaim them when old;  
For the voice of true wisdom is calling,  
"To rescue the fallen is good, but 'tis best  
To prevent other people from falling."  
Better close up the source of temptation and crime  
Than deliver from dungeon or galley;  
Better put a strong fence round the top of the cliff  
Than an ambulance down in the valley.

— Joseph Malins.

"IN body as in soul He [Jesus] was an example of what God designed all humanity to be through obedience to His laws."—  
"The Ministry of Healing," p. 51.

"OBEDIENCE to the laws of health is to be made a matter of personal duty."—"The Ministry of Healing," p. 310.

### Dialogue: "Health Rules"

*Characters:* New Student, Instructor, Group of Girls.

*The Scene:* A room in a church or school.

(New Student enters slowly, throws down shopping bag, and slouches upon a chair, tired and listless.)

INSTRUCTOR: This is your second week with us, Mary, and you seem so tired always. Are you not well?

NEW STUDENT: I'm all right, only I hate to get up; I'm so tired in the mornings.

INSTRUCTOR: You do look puny and underweight. Let me see, you are sixteen years old, aren't you? No, eighteen? Come, let me weigh you. Height — inches, age eighteen. You should weigh about —. You're more than fifteen pounds underweight.

(Shouts of laughter of girls at play are heard out of doors.)

NEW STUDENT: They always seem so happy. (Coughs without covering her mouth.)

INSTRUCTOR: They're Missionary Volunteers, you know, and they believe that happiness is one of the habits they should acquire if they're to be 100 per cent Volunteers.

NEW STUDENT: They seem to be having such a good time. (Wistfully.) I don't believe they have headaches. (This half to herself.)

INSTRUCTOR: No, indeed they don't, nor colds, nor indigestion, nor bad tempers: they're full of pep all the time.

(In a minute they all come trooping in, dressed in correct shoes and proper dress for walking.)

FIRST GIRL to Instructor and New Student: We are just starting for a walk. You know that's part of our health rules for Missionary Volunteers — at least one consecutive mile daily.

NEW STUDENT: I've always wanted to join a walking club, but I get too tired. Mother thinks it's too strenuous. I'm so delicate. (Girls smile at one another.) What do you do to have so much pep?

FIRST GIRL: Well, you seem underweight. I guess you have to drink milk to start with (new student makes a face at this), and eat vegetables —

NEW STUDENT (interrupting): Well, I eat beets — sometimes.

FIRST GIRL: They are all right, but I mean the vegetables that grow above the ground, you know, like lettuce and spinach. They have the vitamins, you see, and of course, whole-wheat bread. You'll learn.

SECOND GIRL (handing her a paper): Here are the health rules of the society.

NEW STUDENT (reads slowly and clearly aloud): "Sleep nine hours with bedroom windows wide open. Wash hands before each meal. Brush teeth at least twice daily. Take a bath or brisk friction daily if possible." Seems to me you're a lot of trouble to yourselves. (Reads on to herself, and turns away in disgust.) Oh, that's too much trouble.

THIRD GIRL: But wouldn't you rather feel full of pep than be tired all the time?

FIRST GIRL: Wouldn't you like to have pink cheeks instead of putting the color on the outside?

SECOND GIRL: Wouldn't it be nice not to have any more colds?

THIRD GIRL: Or headaches?

FOURTH GIRL: Wouldn't you like to join our walking club?

FIRST GIRL (consolingly): Besides, it gets to be a habit after a while, just like dressing in the morning. You don't have to stop and decide which to put on first, your shoes or your stockings.

(New student looked thoughtful and interested under this barrage of questions, glancing first at one speaker and then at another, in turn.)

NEW STUDENT: These things would be very nice, but why do you have so many rules? Why can't each person do as she likes?

FIRST GIRL: Well, I can't explain it clearly myself, but I'll tell you how one of our textbooks puts it: "Cut your finger, and you'll suffer; burn your hand, and you will smart for it. Observe the laws under which your body lives, and you will enjoy health; break down, and you must bear the punishment. Whether you like these laws or not has nothing to do with the question. You did not make them; you cannot change them. All you can do is to find out what they are and obey them."

## MISSIONARY VOLUNTEER SERVICE BANDS

"Who of our youth will give themselves to God for the purpose of laboring for the salvation of their fellow youth?"

Your conference Missionary Volunteer secretary will be glad to keep in close touch with your society's activities. Solicit his advice, and look to him for definite suggestions as to how the bands can operate to the best advantage in your particular community.

Call for verbal reports of work that is being done. This month closes the first quarter of the year. What results are being seen from the efforts put forth in your Missionary Volunteer bands?

Take special interest in the Juniors among you. Their work is often effective where older workers fail. If they do not have definitely organized Junior bands, invite them to join with you.

### Prayer and Personal Workers' Band

"Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you His grace, and put forth united action?"—*Youth's Instructor*, Aug. 9, 1894.

This is the question for you to answer this month. The Missionary Volunteer Week of Prayer is here. It is a mighty challenge for the members of this band to pray as they have never prayed before. If it is not possible to meet as a band each day, have a set time when your united prayers will ascend to the throne.

Other prayer bands should be organized, sufficient to take in every young person in your church who will join one. Members of the prayer and personal workers' band should lead out. Studies may be based on choice quotations from "Steps to Christ." One thought definitely emphasized or memorized will be of more personal help than extensive, scattered study. Urge young people to launch out in individual Bible study this week. Above all else, pray—pray in your bands, and pray in the secret closet, that God may pour out special blessings upon His children.

### Christian Help and Gospel Meeting Band

"The more one tries to explain the word of God to others, with a love for souls, the plainer it becomes to himself. The more we use our knowledge and exercise our powers, the more knowledge and power we shall have."—*Christ's Object Lessons*, p. 354.

Encourage those who have been studying Bible doctrines to lose no opportunity to pass on to others what they have learned. Members of this band should let God use them in helping others to learn how to study the Bible and how to pray.

In some sections, the month of March is the beginning of spring. If there are needy families in your neighborhood, and if there are any plots of ground available, why not assist the children in making gardens, thus helping them to help themselves to the necessities of life?

Invite those for whom you are working to attend the special Week of Prayer meetings, March 10-17.

### Literature and Correspondence Band

"Grasp every opportunity of speaking to your neighbors and associates, or of reading something to them from books that contain present truth. . . . In working for perishing souls, you have the companionship of angels."—*Testimonies*, Vol. IX, p. 129.

Study carefully your guidebook, "Missionary Volunteers and Their Work," pages 262-286. Note especially this month the

sections, "Co-operating With Other Bands," "Keeping a Record of Work," "The Reading Back," "Suggestive Letters," and "Following Up the Correspondence."

Following is a suggestive letter to be written to a person to whom one or more copies of *Present Truth* or *Signs of the Times* have been sent. The letter, of course, should be made to suit the literature:

MY DEAR SIR (OR MADAM):

Many people to-day are interested to know the meaning of things that are taking place around us, and what is to come in the future. Believing that the coming of Jesus is "near, even at the door," and that our only hope is in a real Christian experience, a Young People's Society of Missionary Volunteers, of which I am a member, is sending out some copies of the paper — to persons whom we think will be interested in these things. — copies have already been mailed to you, and we shall be glad to continue sending it, if you are interested. There is no charge for the papers. All we ask is that you read them, and, if you like, pass them on to others.

I was especially interested in the article in No. — on —. It presented so clearly the power of Jesus to save us from our sins.

Hoping to hear that you are receiving the papers, and that you like them, I am

Yours with Christian interest,

A second letter, to follow a few weeks later, if no reply is received to the first:

MY DEAR SIR (OR MADAM):

We have received some very interesting letters from those to whom we are sending the —, concerning which I wrote you a few weeks ago. There are many who feel that this little paper has a real message for this time. I have sent — more copies to you, thinking you may have simply neglected to write me. I shall be glad to continue sending for a time, if you wish; but if you are not especially interested, I should send to some one else.

I am inclosing a little leaflet which has helped me to understand better how to serve God. I hope you will enjoy it. It does seem that faith in Jesus is the only thing that can save us young people, or older ones, from the sins of these last days.

Praying that God will bless you in your search for truth, I am

Yours very sincerely,

NEW STUDENT: That sounds reasonable enough. (Makes up her mind.) All right, I'll try anything once. Shall we start now? (Walks over and picks up the bag she dropped when she came in.) Maybe it isn't so hard when you get used to it. (Looks in the bag.) Guess I'll have to leave some of these things behind. (Girls crowd around her and smile at one another as new student picks up a package of chewing gum and lays it aside, sadly; then takes out a bag of cheap candy, starts to take a nibble, but pushes it away; then adds a large dill pickle, a wiener, a large apple, a bar of chocolate. The last two the leader of the girls picks up and gives to her to put back in the bag again.)

FIRST GIRL: You can bring these with you, for we can have fruit for lunch, and we can have some good candy after dinner if we wish.

NEW STUDENT: All right (resignedly). Let's start; I'm getting hungry.

FIRST GIRL: Now stand up straight. (To the second girl) Here, you show what is a good posture. Second girl demonstrates, head erect, chest out, chin in.)

NEW STUDENT: At school they used to talk to us about good posture, but I never knew it had anything to do with health.

FIRST GIRL: Why, how do you expect your heart and lungs to work right if you crowd them into small space thus. (Illustrates.) Your heart is here, and your lungs are here; just see how you crowd them. Of course, you get out of breath when you try to run.

SECOND GIRL: And you crowd your stomach, too, right here — and look at what you have been giving the poor thing. (Points to the pickle, etc.)

(New student stands up tall, while others help her, and they all start toward the door.)

INSTRUCTOR: Here, you dropped your rules, Mary. My, but you look better already. And this (hands her a new toothbrush protected by wax paper) we give as a reminder to every Missionary Volunteer who determines to become a 100 per cent Volunteer.

NEW STUDENT (reading rules again): Girls, are you sure all this is worth while? Does it really work — all this proper eating and sleeping and so much washing and all that?

FIRST GIRL: Sure it does. Why, I weighed only — pounds when I came, and just look at me now.

SECOND GIRL: And they thought I had tuberculosis.

THIRD GIRL: And I used to be at the foot of the class because my head was so tired all the time I couldn't study.

NEW STUDENT: All right, then, let's go. (And she marches grimly ahead like a soldier, holding herself very straight, while the other girls gather around her talking and laughing together happily.)

## A Special Notice

for week ending March 24 is given on page 10.

# MISSIONARY VOLUNTEER WEEK

March 10-17, 1928

## Including Missionary Volunteer Day

### How to Have a Revival in Your Church

#### Suggestions to Church Officers and Workers

THIS Missionary Volunteer Week is a special time set apart for the winning of our young people to decisions for Christ. The most precious heritage of the church is the children and youth; and God calls upon ministers and church officers, as well as parents, to do earnest, compassionate work for them.

The devil understands very well the importance of enlisting the young in his cause, and he therefore makes them the special object of his attacks. And the youth, born with a sinful nature, unacquainted as yet with the serious facts of life, being naturally attracted by the things that appeal to bodily indulgence and mental diversion, are easily led into his snares.

Years ago, Sister White wrote, "Men and women of experience should understand that this is a time of especial danger for the young. Temptations surround them on every hand; and while it is easy work to float with the current, the strongest effort is required to press against the tide of evil. It is Satan's studied effort to secure the youth in sin; for then he is more sure of the man. The enemy of souls is filled with intense hatred against every endeavor to influence the youth in the right direction."—"*Testimonies*," Vol. IV, p. 421.

It would not be strange, then, if Satan should endeavor to nullify the efforts of this Missionary Volunteer work. Let it not be the indifference of church officers which will serve Satan's purpose. The spirit of prophecy says that "but few have a true idea of the peril surrounding the youth of to-day."—*Id.*, p. 622.

Let us as ministers and church officers arouse ourselves to the conditions and needs of our youth. Let us weep between the porch and the altar, saying, "Spare Thy people, O Lord, and give not Thine heritage [children, Ps. 127: 3] to reproach." Joel 2: 17.

As church officers do not think that you cannot have a revival if a minister is not sent to your church for this week. Mr. Moody once said:

"It isn't great preaching that we want, brethren, so much as it is great praying. The work is the Lord's, not man's; and if Gabriel were to preach to a church six months, not a soul would be revived, not a sinner converted, without the Holy Spirit. All our quickening must come from His blessed presence and power. And the earnest, importunate prayer of one person, one poor, humble brother or sister who will not let God go without an answer, may call down the blessing."—"*Revival Sermons in Outline*," p. 41.

#### Prayer Bands

If the officers of the church will hold special prayer meetings to pray for the young people; if you will pray for the Holy Spirit to search your own hearts, and cleanse from every sin; then, if you will pray for the outpouring of the Holy Spirit to save your church from spiritual lethargy, and save your young people from the power of sin; and if those who hear the voice of the Spirit speaking peace and forgiveness, will go to the young people and say, "Come," you will doubtless have a revival.

If there is a prayer and personal work band of older members in the church, enlist its co-operation in prayer. If there is a prayer and personal work band in the Missionary Volunteer Society, its members should be led to pray more fervently and to work more earnestly for definite results. God is waiting to pour out His blessing upon every earnest soul who will engage in personal labor for Him.

Call a special meeting of Sabbath school officers and teachers for prayer and counsel regarding the week's effort. No true Sabbath school teacher can pass through such an effort without putting forth earnest endeavor to reach the unconverted members of his class (whether they are church members or not). The weekly lesson studies have been the sowing time; now comes the harvest.

It would be well to have a meeting of all the parents of the church for prayer and an appeal in behalf of the young people.

Many parents stand in the way of the conversion of their children. Many homes are filled with an atmosphere that is poisonous to spiritual life. Ask the Holy Spirit to speak to your parents in such a meeting.

#### When to Hold Meetings

It is desired that all the churches have meetings every evening during Missionary Volunteer Week. If that cannot possibly be, at least plan for strong efforts on the first Sabbath and Sunday, on prayer meeting night, and on the last Friday evening and Sabbath.

#### The Meetings

Space will not permit the printing of full material for every meeting, but outlines and suggestions are given, also references to books that should be easily accessible. Leader, prepare studies from this material, or other, that you may consider better suited to the needs of your church. By all means make thorough preparation for your work. Souls are at stake!

Plan for *permanency* in this revival effort. Introduce the young people to the Morning Watch and Bible Year. Emphasize these habits as absolutely essential. Any one will slip away from God who does not study the Bible and pray. If possible, organize a Standard of Attainment class at the close of the week. When young people make a reconsecration or a new start, expect them to walk right along in Bible study, prayer, and missionary endeavor.

#### Special Efforts for Juniors

During this Week of Prayer the Juniors should have lessons especially adapted to their understanding and needs. Suggestive helps for those conducting their meetings are given on pages 23 and 24. If it is impossible to hold special meetings for them, see that part of the regular time is of such a nature as to appeal to them.

#### Literature Helps

The Missionary Volunteer Department has a number of leaflets that are very effective when put into the hands of young people. A leaflet on the subject presented will double the influence of the service to some young people. Following is a list of a few of these leaflets, with prices. Order samples from your Book and Bible House, or of the Review and Herald, Takoma Park, Washington, D. C. Decide which to use in quantities, and order early.

What Shall I Read? (leaflet on reading, with large list of selected books) .....	\$ .03
Influence of Reading .....	.02
Former M. V. Reading Courses .....	.00 $\frac{1}{4}$
The Junior Bible Year (outline) .....	.01
The Senior Bible Year (outline) .....	.01
What God Hath Joined .....	.01
To Love, Honor, and Cherish .....	.02
Your Mother .....	.01
Father .....	.02
Read, Think, and Pray .....	.00 $\frac{1}{4}$
What We Promised Each Other .....	.00 $\frac{1}{2}$
Personal Work .....	.04
Victory Leaflets (per 100) .....	.25

"I ENTREAT you to be wise, and consider what will be the result of leading a wild life, uncontrolled by the Spirit of God. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption.' For your soul's sake, for Christ's sake, who gave Himself to save you from ruin, pause on the threshold of your life, and weigh well your responsibilities, your opportunities, your possibilities. God has given you an opportunity to fill a high destiny. Your influence may tell for the truth of God; you may be a colaborer with God in the great work of human redemption."—*Mrs. E. G. White, in the Review and Herald, June 16, 1891.*

Sabbath, March 10

## Missionary Volunteer Day

*Note to Church Elders and Leaders.*—The training of the powers of the mind of our youth is a great work. The ability and courage to decide for the right is to a large degree dependent upon habits formed in childhood and youth. As Brother Weniger points out in his article following, the thinking habits of youth are molded greatly by the character of their reading. And further, the choices of reading are governed by habits previously formed. Recognizing the tremendous influence of the reading habit on the character and experience of youth, the Missionary Volunteer Department is devoting the program of Missionary Volunteer Day to the discussion of the influence of reading on the developing mind and character of our young people. The program itself could well be followed by a testimony meeting calling for personal experiences, and also for consecrations to guard the heart experience by guarding the leisure reading.

## "How Readest Thou?"

—CHARLES E. WENIGER

UPON a life of victory here depends an eternity of happiness hereafter. But in our pursuit of happiness, we have not been left to grope blindly about for the secret of a victorious life; the heavenly Father has actually placed within the very heart of each of us the key to daily victory, and thereby made it possible for us through Christ to have eternal life.

What this key to life is, the wise man tells us when he says of man, "As he thinketh in his heart, so is he." Prov. 23:7. "Keep thy heart with all diligence," is the command, "for out of it are the issues of life." Prov. 4:23. A modern teacher has said: "Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." It seems a long road from thought to destiny, but the way is sure.

Therefore, if we think low, degrading thoughts, we shall be debased and full of sin; but if we think uplifting, noble thoughts, we shall be good and pure, and shall form characters fit to stand the test for eternal life. The spirit of prophecy makes very plain our responsibility over our thoughts as a sure basis for the conduct of life: "It is your duty to control your thoughts. . . . You are responsible to God for the indulgence of vain thoughts; for from vain imaginations arises the committal of sins, the actual doing of those things upon which the mind has dwelt."—*Testimonies*, Vol. III, p. 82. And yet this duty is not ours alone, for we are promised divine aid: "We may close every door to impure imaginings and unholy thoughts by lifting the soul into the presence of God through sincere prayer."—*Steps to Christ*, p. 104.

Only by realizing our duty and prayerfully lifting our souls to God shall we be able to make our lives blameless before God. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:5. Only thus may we have dwelling in us that mind "which was also in Christ Jesus." Phil. 2:5.

Our thoughts do not rise spontaneously in our minds. Our thoughts are a combination of ideas received through the senses. They are built up from impressions which gain access to our minds through the various avenues of sense. Therefore if we desire to think noble thoughts, the material from which our thoughts are formed must be noble. We must be sure that evil impressions do not enter the sanctum of our souls through the unguarded doors of our senses. "Those who would not fall a prey to Satan's devices," says Inspiration, "must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind should not be left to wander at random upon every subject that the adversary of souls may suggest."—*Patriarchs and Prophets*, p. 460.

Of all the avenues into the mind, the easiest of entrance is the sense of sight. Man probably learns more through his eyes than he learns through any other single one of his senses. And twentieth century man probably learns most of what his eyes behold through his reading. Of all the factors for good or evil in the life of man, few can hold a place equal to that of reading. Since the days of Gutenberg the press has been the mold of human thought, and hence to a great extent the spring

of human action. How important it is then that we should, as suggested by Paul nineteen hundred years ago, "give attendance to reading." 1 Tim. 4:13.

With great city libraries housing in individual collections hundreds of thousands or even several millions of volumes; with news stands displaying scores of current magazines; with an increasing deluge of popular fiction pouring from the presses of the world; with almost hourly editions of great newspapers in every large city, surely, in this our day we do well to "give attendance to reading." All of it cannot be good. Most of it is poor. Much of it is positively bad. What shall be our guide?

In "Counsels to Teachers," pages 132 to 139, 376 to 385, etc., we are warned against "periodicals and newspapers containing continued stories which leave no impressions for good," "magazines and newspapers in which are found love stories," "hooks on sensational topics," "the recital of crimes and atrocities," "the enormities, the cruelties, the licentious practices, portrayed in some of the strictly historical writings," "love stories and frivolous, exciting tales," "infidel authors," "fairy tales, myths and fictitious stories," etc. We are cautioned to beware even of "works of fiction that were written for the purpose of teaching truth or exposing some great evil. . . . Such reading unfits the mind for usefulness, and disqualifies it for spiritual exercise. It destroys interest in the Bible. Heavenly things find little place in the thoughts. As the mind dwells upon the scenes of impurity portrayed, passion is aroused, and the end is sin."

In our day it is very easy to understand the reason for such helpful counsel. Many authors are catering to the depraved taste of a sin-loving public; indeed, an authority on the writing of juvenile literature recently advised his students publicly, "Keep in mind this big truth: We now are giving boys what they demand rather than what we think they ought to have."—*Dennis H. Stovall*, in "Getting Across With the Boys' Story," in the *Plotweaver for November, 1926*, p. 11. And so rapidly is the public taste deteriorating in its unsatisfied lust for the sensational and the suggestive, that many a fictitious manuscript condemned for publication twenty years ago has since been published and greeted with applause. Is it any wonder that men's thoughts are turning from good to evil, and that, refusing to retain God in their minds, their lives are being given wholly to evil?

In general the practice of story reading is to be condemned. On this point the inspired counselor writes: "The practice of story reading is one of the means employed by Satan to destroy souls. It produces a false, unhealthy excitement, fevers the imagination, unfits the mind for usefulness, and disqualifies it for any spiritual exercise. It weans the soul from prayer and from the love of spiritual things."—*Counsels to Teachers*, p. 134.

Especially to be shunned by the real Christian is the great mass of contemporary fiction that is flooding the book marts of the world and cluttering the pages of current magazines—fiction noisome with the taint of sin; wreaking with the stench of the cesspools of humanity; cynical and skeptical in its attitude toward the home, society, government, religion, and God. Of such books, Nellie B. Miller, of the General Federation of Women's Clubs, writes:

"Any book which exalts self-expression at any price, destroys the accumulated spiritual experience of the ages, and reverts to the consciousness of the cave man who secured his self-expression by means of a club, is not worth while. . . . Any book which heroizes the individual who defies the social order and tramples upon the lives of his own social group to secure his selfish desires, is not a good book, regardless of what the so-called 'critics' may say of its excellence. Love of home, loyalty to country, wishful search after God,—these are universal and elemental emotions. Whenever a book sneers at the sacredness of family life, heroizes the libertine, or subtly introduces the cult of the courtesan, it is not a good book. Whenever a book attacks our country's institutions without offering us anything better to replace them, it is a destructive force, and nothing that is destructive is worth while. Whenever a book makes us suspicious of our neighbor, or makes us think more meanly of ourselves, whenever it takes God's smile out of His universe and leaves our skies clouded with doubt, it is not a great or a good book, I care not who wrote it."

Equally harmful, because more subtle in their influence, are the productions of authors containing only a slight suggestion of infidelity or untruth. How speedily a single seed of error planted in the human heart may grow into the full flowered tree of apostasy! How subtly does error insinuate itself into the mind of man!

The late Theodore Roosevelt gave his son Kermit some good advice on the reading of fiction in a letter written to the lad in the fall of 1905. "There is quite enough sorrow and shame and suffering and baseness in real life," said he, "and there is no need for meeting it unnecessarily in fiction." That this principle applies to more than mere fiction is evident from the following inspired statement: "The horrible details of crime and misery need not to be lived over, and none who believe the truth for this time should act a part in perpetuating their memory."—*"Testimonies," Vol. VII, p. 165.*

However, many persons read primarily, they say, for the charm of style. To them mere grace of form and beauty of language is an excuse for wading through the expression of thoughts which, if presented undisguised, would shock the reader's sensibilities. Many a filthy serpent of thought coils behind a jeweled show case; many a loathsome bird of prey perchess in a gilded cage. Let us not be deceived by the external grace of language into allowing our souls to be defiled by the covered suggestions of evil eouched in charming rhetoric.

On the other hand, let us discard all literatures that wastes our time and energy; that excites our minds and prostitutes our imaginations; that destroys our relish for the solid things of life, or our faith in the worth while; or that disqualifies us for prayer and Christian service. And let us turn our minds to the books and periodicals that stand the test of Paul's guide to wholesome thought: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8.

The world abounds in noble books of real inspiration. There are plenty of good books, but life is so short that we do not have time for all the good books—we have time only for the best books. The trouble with many of us is that we discard the trash and fail to supply the good to take its place. Like the man out of whose house the evil spirit had been cast, we fail to put the good in the room of the displaced evil, and as a consequence seven devils more foul and loathsome than the first move in and take possession, and the latter state of us is worse than the former.

Let us make for our mental abodes nests of noble thoughts by reading the best thoughts of the best people as they reflect "the true light which lighteth every man that cometh into the world." Let us read thoughtfully, lovingly, receptively the Book of books, the writings of the spirit of prophecy, and other sound religious books; books of noble biography, of inspiring history, of worth-while travel; books revealing God at work in nature and in the soul of man; books of wholesomeness and inspiration that stand the test of sanctified judgment.

In choosing our books, let us apply some such tests as these:

1. Is the book truthful?
2. Is its moral purpose sincere?
3. Is its language accurate and beautiful?
4. Is its tone uplifting?
5. Will it exert a positively spiritual influence?

If the book in question satisfies these demands, and, like Charles Lamb, we can conscientiously say grace before our mental meat, we are safe in reading the book. Nay, more, it will prove a positive help in Christian experience. It will do us good and not evil all the days of our life.

Young people, the times demand our lives. Our lives reproduce our inmost thoughts. Our thoughts depend largely on our reading. To each of us comes the question, "How readest thou?" Are we sitting on the brink of eternity merely weaving daisy chains or charmed by the false luster of the serpent? God forbid. Rather, our lives consecrated to the Master's service, let us pray with H. H. Barstow: "Lord, let me never slight the meaning nor the moral of anything I read. Make me respect my mind so much that I dare not read what has no meaning nor moral. Help me choose with equal care my friends and my books, because they are both for life. Show me that as in a

river, so in reading, the depths hold more of strength and beauty than the shallows. Teach me to value art without being blind to thought. Keep me from caring more for much reading than for careful reading, for hooks than the Book. Give me an ideal that will let me read only the best, and when that is done, stop me. Repay me with power to teach others, and then help me to say, from a disciplined mind, a grateful Amen."—*Paradise of the Pacific," January, 1923, p. 23.*

### I Read a Book

I READ a book last week.

The author dipped his facile pen in fire  
And seared raw facts of life into my brain.  
Up from the mire he dragged dark truth  
And flaunted it. He made all youth  
Abnormal, all love lust, and God a jest.  
And as I read, I knew his soul was warped;  
His mind must know despair, thinking all truth  
Was ugliness laid bare.

And then I read another book.

The author sat upon the very throne of Truth  
And used a pen far mightier than a sword.  
He wrote of Youth triumphant, clean and fine.  
He wrote of Sin, compassion in each line.  
He wrote of Love—it blossomed like a rose  
Sprung from good soil. He wrote of On's,  
Giver of that great Trinity of Gifts,  
Life, Love, and Beauty, and when he was done,  
I knew somehow my stumbling feet had trod  
The trail he'd blazed for me to his Friend, God.

—*Claire McClure.*

### The Missionary Volunteer Reading Course

"Of making many books there is no end." Some one has estimated that it would require three years' steady reading to read the title pages only of the books that are published in one year. Of course no one has time to read even the good books that have been written. It is for the purpose of helping parents and young people to find books of especial merit that the Missionary Volunteer Reading Courses are conducted.

More than 12,000 Reading Course certificates were given last year in the North American Division. There are 27,000 young people, members of Missionary Volunteer Societies, in this same division, besides a larger number who are associated with Seventh-day Adventist families, making up a total estimate of about 65,000 young people in North America who are connected by some family tie with Seventh-day Adventists.

Can we not bring the blessings of these carefully selected books to many more of our youth? We can if we will.

#### Missionary Volunteer Reading Courses for 1928

##### Senior

"Heroines of Service," Mary R. Parkman .....	\$2.00
"His Cross and Mine," Meade MacGuire .....	1.25
"Pioneering in the Neglected Continent," F. H. Westphal .....	1.25
"Pushing On and Up," C. L. Paddock .....	1.25
<i>Course prepaid, \$4.65</i>	\$5.75

##### Junior

"Choice Readings for the Home Circle" .....	\$1.50
"Min Din," R. B. Thurber .....	1.50
"Forest Friends," H. R. Evans .....	1.50
<i>Course prepaid, \$3.60</i>	\$4.50

##### Primary

"Midget Pictures," Sabbath School Dept. ....	\$1.25
"Sweetest Stories Ever Told," W. H. B. Miller .....	1.25
<i>Course prepaid, \$2.25</i>	\$2.50

#### Blackboard Lights on Reading

"THE religious experience is to a great degree determined by the character of the books you read in your leisure moments."—*"Testimonies," Vol. VII, p. 204.*

"INTEMPERATE habits of reading have an effect upon the brain similar to that which intemperate habits of eating and drinking have upon the body."—*"Counsels to Teachers," p. 135.*

"THE practice of story reading is one of the means employed by Satan to destroy souls. It produces a false, unhealthy excitement, fevers the imagination, unfits the mind for usefulness, and disqualifies it for any spiritual exercise. It weans the soul from prayer and from the love of spiritual things."—*"Counsels to Teachers," p. 134.*

"BOTH old and young neglect the Bible. They do not make it their study, the rule of their life. Especially are the young guilty of this neglect. Most of them find time to read other books, but the book that points out the way to eternal life is not daily studied. Idle stories are attentively read, while the Bible is neglected."—*"Counsels to Teachers," p. 139.*

Sunday, March 11

Topic: "Privileges and Opportunities of the Youth"

MRS. E. G. WHITE

"I HAVE written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

This exhortation is addressed especially to the young. Their youth does not excuse them from responsibility. They are strong, and are not worn down with the cares and the weight of years; their affections are ardent, and if they withdraw them from the world, and place them upon Christ and heaven, doing the will of God, they will have a hope of the better life that is enduring, and will be crowned at last with glory, honor, and immortality.

It is an alarming fact that the love of the world predominates in the minds of the young as a class. Many conduct themselves as if the precious hours of probation, while mercy lingers, were one grand holiday, and they were placed in the world merely for their own amusement, to be gratified with a continual round of excitement. They find their pleasures in the world, and in the things of the world, and are strangers to the Father and the graces of His Spirit. Many are reckless in their conversation. They choose to forget that by their words they are to be justified or condemned. God is dishonored by the frivolity and the empty, vain talking and laughing that characterize the life of many of our youth.

I have seen Satan as a wily, vigilant foe, intent upon leading the youth to follow a course of action entirely contrary to that which God would approve. The enemy well knows that there is no class who can do as much good as young men and young women consecrated to God's service. He makes special efforts to lead them to find happiness in worldly amusements, and to justify themselves by endeavoring to show that these amusements are harmless, innocent, and even important for health. He presents the path of holiness as difficult, while the paths of worldly pleasure are strewn with flowers. In false and flattering colors, he arrays the world with its pleasures before the youth. But the pleasures of earth will soon come to an end, and that which is sown must also be reaped. Are personal attractions, ability, or talents too valuable to devote to God, the Author of our being, Him who watches over us every moment? Are our qualifications too precious to devote to God?

The youth often urge that they need something to enliven and divert the mind. The Christian's hope is just what is needed. Religion will prove to the believer a comforter, a sure guide to the Fountain of true happiness. The young should study the word of God, giving themselves to meditation and prayer. They will find that their spare moments cannot be better employed. Wisdom's "ways are ways of pleasantness, and all her paths are peace."

Titus exhorts the youth to sobriety: "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

I entreat the youth, for their soul's sake, to heed the exhortation of the apostle. All these gracious instructions, warnings, and reproofs will be either a savor of life unto life or of death unto death.

The young are naturally inclined to feel that not much responsibility, caretaking, or burden bearing is expected of them. But upon every one rests the obligation to reach the Bible standard. The light that shines forth in privileges and opportunities, in the ministry of the word, in counsels, warnings, and reproofs, will perfect character, or will condemn the careless. This light is to be cherished by the young as well as by those who are older. Who will now take their stand for God, determined to give His service the first place in their lives? Who will be burden bearers?

"Remember now thy Creator in the days of thy youth." Jesus desires the service of those who have the dew of youth upon them. He wants them to be heirs of immortality. They may grow up into noble manhood and womanhood, notwithstanding the moral pollution that abounds, that corrupts so many of the youth at an early age. They may be free in Christ; the children of light, not of darkness. God calls upon every young man and young woman to renounce every evil habit, to be diligent in business, fervent in spirit, serving the Lord. They need not remain in indolence, making no effort to overcome wrong habits or to improve the conduct. The sincerity of their prayers will be proved by the vigor of the effort they make to obey God's commands. At every step they may renounce evil habits and associations, believing that the Lord, by the power of His Spirit, will give them strength to overcome.

Individual, constant, united efforts will be rewarded by success. Those who desire to do a great deal of good in our world must be willing to do it in God's way, by doing little things. He who wishes to reach the loftiest heights of achievement by doing something great and wonderful, will fail of doing anything.

Steady progress in a good work, the frequent repetition of one kind of faithful service, is of more value in God's sight than the doing of one great work, and wins for the youth a good report, giving character to their efforts. Those who are true and faithful to their divinely appointed duties, are not fitful, but steadfast in purpose, pressing their way through evil as well as good report. They are instant in season and out of season.

The youth can do good in laboring to save souls. God holds them accountable for the use they make of the talents intrusted to them. Let those who claim to be sons and daughters of God aim at a high standard. Let them use every faculty God has given them.

The youth who are consecrated to God sway a mighty influence for good. Preachers or laymen advanced in years, cannot have one half the influence for good upon the young that the youth, if devoted to God, can have upon their associates. They ought ever to remember that upon them rests the solemn responsibility of doing all they can to save their fellow mortals, even at a sacrifice of pleasure and natural desires. Their time, their means, their influence,—all that they have and are should be consecrated to God.

Those who have really tasted the sweets of redeeming love will not, cannot rest until all with whom they associate are made acquainted with the plan of salvation. The young should inquire, "Lord, what wilt Thou have me to do? How can I honor and glorify Thy name upon the earth?"

Souls are perishing all around us, and what are you doing, my young friends, to win souls to Christ? O that you would use your powers of mind in seeking to approach sinners, so that you might win even one soul to the path of righteousness! What a thought! One soul to praise God through eternity! One soul to enjoy happiness and eternal life! One gem in your crown, to shine forever and ever! But you may be able, by the grace of Christ, to win more than one from sin to holiness, and your reward will be great in the kingdom of heaven. Through the prophet Daniel the Lord declares that those who turn many to righteousness shall shine as the stars forever and ever.

Upon the youth there rest grave responsibilities. God expects much from the young men who live in this generation of increased light and knowledge. He desires to use them in dispelling the error and superstition that cloud the minds of many. They are to discipline themselves by gathering up every jot and tittle of knowledge and experience. God holds them responsible for the opportunities given them. The work before them is waiting for their earnest efforts, that it may be carried forward from point to point as the time demands. If the youth will consecrate mind and heart to the Lord's service, they may reach a high standard of efficiency and usefulness. This is the standard that the Lord expects the youth to attain. To do less than this is to refuse to make the most of God-given opportunities. This will be looked upon as treason against God,—a failure to work for the good of humanity.

What are you doing, dear youth, to make known to others how important it is to take the word of God for a guide, to keep the commandments of Jehovah? Are you by precept and example declaring that it is only by obedience to the word of God that

men can be saved? If you will do what you can, you will be a blessing to others. As you labor according to the best of your ability, ways and opportunities will open before you to do more.

Upon us God has bestowed great and precious gifts. He has given us light and a knowledge of His will, so that we need not err or walk in darkness. To be weighed in the balances and found wanting in the day of final settlement and rewards will be a fearful thing, a mistake that can never be corrected. Shall the book of God be searched in vain for our names?

There is no happiness or safety except in the fear of the Lord. My dear young friends, morning and evening let your prayers go up from unfeigned lips that the Holy Spirit may take possession of your hearts and keep you from the seductive influences of the world. Work for Jesus; stand up for Jesus; and He will stand up for you in the day of God's judgment.—*Youth's Instructor, Jan. 1, 1907.*

## Monday, March 12

### Topic: "Why Pray?"

*Memory Gem:* "It was from hours spent with God that He [Jesus] came forth, morning by morning, to bring the light of heaven to men. The disciples had come to connect His hours of prayer with the power of His words and works."—*"Mount of Blessing," p. 152.*

This study is based on chapter 1 in "The Adventure of Prayer," by Mabel N. Thurston (one of the books of the Auxiliary Ministerial Reading Course for 1928, price, \$1). Following is a suggestive outline:

Why Pray?—

1. Because it is not "square" to accept God's gifts without acknowledgment. (Ps. 145: 8, 9, 14, 15; Dan. 6: 10.) Who would take \$50,000 for his eyes? Do you thank God for them?
2. Because the greatest Master of life got His power through prayer. (Matt. 15: 30, 31; Luke 4: 28-30; 20: 26, 40.) No one understood life as Jesus did. He moved, utterly at home in the constant presence of God, as sure of eternity as He was of time.
3. Because thousands of people through the ages have testified to the help obtained through prayer. (Acts 16: 19-35.) George Müller, who supported thousands of orphans by prayer and faith, had a record of twenty-two thousand answers to prayer in his own life.
4. Because emergencies come when nothing but prayer can help us. (Isa. 38: 1-6; Neh. 2: 1-4; Mark 4: 36-39; Ps. 18: 2.) Note this excellent testimony from Mary Slessor of Calabar.
5. Because only through prayer can we become our possible selves. (Num. 13: 17, 32, 33; 14: 6-10; James 1: 17.) See illustration of a woman who dreamed of seeing her double—what she might have been. A fine quotation from Henry M. Stanley on prayer.
6. Because only through prayer can we become what God wants us to be. (Gen. 12: 2, 3; John 1: 42; 1 John 3: 2, 3.) Let us think of the most that God can make of us.

Suggestive sources for further helps:

1. "Steps to Christ," chapter, "The Privilege of Prayer."
2. "Mount of Blessing," chapter, "The Lord's Prayer;" also two sections pages 125-130.
3. "Christ's Object Lessons." (See "Prayer" in Index.)
4. "Quiet Talks on Prayer," by S. D. Gordon. Illustrations.

## Tuesday, March 13

### Topic: "How to Study the Bible"

Jer. 15: 16

We all acknowledge the importance of Bible study. We know that we should "sink the shaft deep into the mine of eternal truth." And we realize that God's word should be to us "sweeter than honey and the honey comb." But *how* to do it, how to get out of the Bible what others do, is the question. Aside from any question of method, is the absolute determination to spend *time* with the Bible. When you proceed to *do that*, the suggestions given below will be helpful for a verse-by-verse study of any portion of the Scriptures. It would be well for the leader to select a few verses and conduct a simple Bible study following these suggestions:

1. Read a verse. Think. Ask yourself questions which the verse answers.
2. If there is a word you do not understand, you may need to consult a dictionary. Read it again, thinking of the meaning of that word.
3. There may be a phrase or word on which you would like more light from the Bible. Can you think of any other text that touches this point? Find it (with the help of a

concordance, if necessary), and compare its thought with this. The marginal reference may be just the scripture you need to throw light on the question of which you are thinking. As you thus reverently compare scripture with scripture, you are thinking God's thoughts and digging for golden nuggets of truth.

4. In the light of your study of special points in the verse, read it again very thoughtfully; and thank God for its revelation to your heart. Read on. Some verses may be very simple and easily understood. Then you will come to another verse that needs intensive study, like the first. Make use of a Bible dictionary to look up words and subjects on which you wish more information.
5. As you study, make all personal pronouns very personal.
6. After reading a chapter in this way, shut your eyes and *think* through it. Put the *mind* to the *stretch* to comprehend God's thoughts. Write down the truths found that help you to know God better.
7. Study a whole book this way. Review it chapter by chapter. Try to grasp the purpose and meaning of the entire message. If you have time, read a good Bible dictionary or encyclopedia on the book and its author. Think very definitely what more the book means to you now. Write down the great thoughts of the message to you.

Suggestive sources for further helps:

1. "Bible Readings for the Home Circle." A brief synopsis of pages 13-21 will impress all with the preciousness of the Bible.
2. "The Life That Wins," by Matilda E. Andross (Senior M. V. Reading Course book in 1923), chapter, "Studying the Guidebook."
3. "Index to the Writings of Mrs. E. G. White," under heading, "Bible Study." The following are a few good references:  
Compare scripture with scripture. GC 598.  
Concentrate on one verse. DA 390; Ed 189.  
Daily. GC 598; GW 100; 5T 111; CT 138.  
Earnest, persevering effort in. COL 111-113.  
Find time for, by early rising. 2T 500.  
Memorize important passages. GC 67, 68, 194; 4T 459; CT 137, 138.  
Never without prayer. GC 599; SC 96.

## Wednesday, March 14

### Topic: "My Own Cross"

*Special Songs:* "The Old Rugged Cross," and "Jesus, I My Cross Have Taken." (See "The Gospel in Song.")  
*Bible Study:* "Christ the Only Saviour." (See "Senior Standard of Attainment Studies on Bible Doctrines," pp. 15, 16.)

This study is based on the chapter, "My Own Cross," in "His Cross and Mine," by Meade MacGuire (one of the 1928 Senior M. V. Reading Course books). Suggestive points to emphasize:

1. Five times Jesus referred to *the cross*. (Matt. 10: 38; 16: 24; Mark 8: 34; Luke 9: 23; 14: 27.)
2. Jesus never spoke of the cross as His, but always as *ours*.
3. Each text refers to a deciding time in a man's life.
4. Significance of the phrase, "Jesus, I *my* cross have taken."
5. *Why* did Jesus die on *my* cross?
6. Relation between Christ's sufferings and death and His perfect life.
7. What are the two supreme gifts of God to man?
8. In taking up *my* cross, I acknowledge Jesus as my Saviour. What is implied therein?

Close with a testimony consecration service.

## Thursday, March 15

### Topic: "Taking God at His Word"

*Bible Study:* "Salvation by Faith." (See "Senior Standard of Attainment Studies on Bible Doctrines," pp. 17-19.)

The following outline for a study on faith is furnished by N. W. Dunn, Missionary Volunteer secretary of the Upper Columbia Conference. Take time to memorize some of the choice quotations given. They are only key thoughts which may be enlarged upon by reading the pages indicated in "Mount of Blessing," "Education," "Steps to Christ," and "Early Writings."

I. *The Importance of Understanding Faith.*

1. "The prayer of faith . . . is a science that every one who would make his life work a success must understand." Ed. 257.  
a. "It is faith that puts us in possession of these principles." Ed. 253.
2. "Yielding to temptation begins in permitting the mind to waver, to be inconstant in your trust in God." M.B. 137.  
a. "As a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense

of God's presence. . . . Such a shield, *faith*, if cherished, will bring to every soul." Ed. 255.

3. "Through faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed." Ed. 257.

#### II. What Is Faith?

1. "Faith is trusting God,—believing that He loves us and knows best what is for our good. Thus, instead of our own, it leads us to choose His way." Ed. 253.
2. Faith is a gift of God. "Some measure is imparted to every human being. It grows as exercised." Ed. 253.

#### III. How to Exercise Faith.

1. Ask according to His will. Ed. 258.
  - a. We may ask for any *gift* He has promised. (Make a list on blackboard.)
2. Fulfill all the conditions of answered prayer. "The conditions met, the promise is unequivocal." Ed. 258.
3. Then *believe*. "If you *believe* the promise, . . . God supplies the fact." S.C. 55.
  - a. For example: You come to Christ for forgiveness of sin and cleansing of heart, God promises to forgive you if you will do certain things.
    - (1) You *believe* the promise that He will forgive.
    - (2) You confess your sins.
    - (3) You give yourself to God.
    - (4) You *will* (choose) to serve Him.
  - b. Result: "Just as surely as you do this, God will fulfill His word to you." S.C. 55.
4. "We need look for no outward evidence of the blessing. The gift is in the promise, and we may go about our work assured that what God has promised He is able to perform, and that the gift which we *already possess* will be realized when we need it most." Ed. 258.
  - a. "To live thus by the word of God means the surrender to Him of the whole life." Ed. 258.

#### IV. Faith Is Not Based on Feeling.

1. "Feeling is not faith; the two are distinct. . . . True faith rests on the *promises* contained in the word of God." E.W. 72.
2. Faith alone cannot bring feeling. "Faith is ours to exercise, but joyful feeling and the blessing are God's 'to give.'" E.W. 72.
3. "True faith *lays hold of and claims* the promised blessing before it is realized and felt. . . . Here is *faith*, . . . to believe that we receive the blessing, even before we realize it." E.W. 72.
4. "Many suppose . . . that they cannot have faith unless they *feel* the power of the Spirit. Such confound faith with the blessing that comes through faith. The very time to exercise *faith* is when we feel destitute of the Spirit." E.W. 72. "True faith rests on the promises. . . . The promises are sure." E.W. 72, 73.

#### V. Conclusion. (Recapitulate. Repeat choice texts memorized.)

## Friday, March 16

### Topic: "Victory Through Surrender"

This outline submitted by N. W. Dunn is based wholly on key thoughts in "Mount of Blessing," "The Desire of Ages," and "Steps to Christ." With the aid of a concordance bring into the study Scripture texts. Be sure to have the young people memorize the two choice quotations from "The Desire of Ages." Close this meeting with a testimony consecration service.

#### I. Victory Through Surrender.

1. "It is through the *will* that sin retains its hold upon us." M.B. 95.
  - a. "If you cling to self, refusing to yield your will to God, you are choosing death. . . . However bitter and painful this surrender may appear to the willful, wayward heart, yet 'it is profitable for thee.'" M.B. 96, 97.
  - b. "He cannot work in us without our consent and co-operation. . . . Our will . . . must be voluntarily submitted." M.B. 204.

#### II. "The only hope for us if we would overcome is to unite our will to God's will, and work in co-operation with Him, hour by hour, and day by day." M.B. 205.

1. "Until we are *willing*, the transforming grace of God cannot be manifest upon us." M.B. 206.
2. "The battle which we have to fight . . . is the surrender of self to the will of God." "The field of conflict is the domain of the heart." M.B. 203.
3. Result if we do yield ourselves.
  - a. "When the soul surrenders itself to Christ, a new power takes possession of the new heart. . . . The soul that is yielded to Christ, becomes His own fortress, which

He holds in a revolted world. . . . A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan. . . . But without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome." D.A. 323, 324.

- (1) "Satan will constantly present allurements to induce us to break this tie,—to *choose* to separate ourselves from Christ. Here is where we need to *watch*, to strive, to pray, that nothing may entice us to *choose* another Master, for we are always free to do this." S.C. 77.
  - b. "Live in contact with the living Christ, and He will hold you firmly by a hand that will never let go." M.B. 173.
  - c. "So long as we do not *consent to sin*, there is no power, whether human or satanic, that can bring a stain upon the soul." M.B. 52.
4. How to maintain the connection with Christ that will bring victory.
  - a. "Pray in your closet; and as you go about your daily labor, let your heart be often uplifted to God. . . . These silent prayers rise like precious incense before the throne of grace. *Satan cannot overcome* him whose heart is thus stayed upon God." S.C. 103.
  - b. "When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most." S.C. 100.

#### III. Conclusion.

If you find yourself unable to surrender, go to the foot of the cross, and take a long, earnest look at Jesus dying there to save you, and your heart will be won by His matchless love. It will not be so difficult then to give yourself "clear away to Jesus." (Read "The Desire of Ages," pp. 642-764.)

"It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones." D.A. 83.

### Surrender

I give my life, my heart, my mind,  
Clear away to Jesus.

I give my hands, my lips, my eyes,  
Clear away to Jesus.

Not one whit my will retains,  
Not one thought of sin remains;  
My life, though soiled with guilty stains,  
I give away to Jesus.

O what joy and peace are His,  
O what power for life He gives,  
In me to dwell, and reign, and live,  
With self exchanged for Jesus.

Jesus, Jesus, O how sweet,  
What a joy of life complete,  
With His character replete,  
To me, to live, is Jesus.

Do you worldly pleasures crave?  
To sinful thoughts are you a slave?  
Victory comes when all you give  
Clear away to Jesus.

— Union College Student.

## Sabbath, March 17

### "Jesus, the Remedy for Sin"

F. A. WRIGHT

In medical science, before a true remedy can be offered there must be a true understanding of the trouble and its cause. The same is true here. Sin is our trouble, our affliction, our disease, and we must first come to an understanding of its cause and its final effects before we can ever appreciate the remedy.

#### Sin, Our Enemy, the Only Thing God Hates

The book of Judges records that in the evil days when civil war was raging in Israel, the tribe of Benjamin boasted of having seven hundred men who "could sling stones at a hair breadth and not miss." Nearly two hundred times the Hebrew word *chatha* (here translated "miss") is rendered "sin" in our English Bible; and this striking fact may teach us that while "all unrighteousness is sin," the root thought of sin is far deeper. Man is a sinner because, like a clock that does not tell the time, he fails the purpose of his being, and that

purpose is, as the Westminster divines admirably state it, "to glorify God and enjoy Him forever." Our Maker intended that we "should be to the praise of His glory." In this we have utterly failed and "come short of the glory of God." Man is a sinner, not because of what he does, but by reason of what he is.

Sin is the only thing that can rob us of success as soul winners and the only thing that can defeat our purpose to be citizens of high moral influence and blessing among the people. We must get rid of it, root and branch. It is our worst foe, and we should pray earnestly to get a true picture of its work. Sin is a deadly poison, and it makes no difference how much or how little we partake of it, we are subject to the deadly result. When Lot was commanded to leave the doomed city of Sodom to save his life and the lives of his children, he asked the Lord to permit him to enter another city of the plain, which was a "little one," but the Lord refused to permit it, because it would have been just as detrimental to Lot as to remain in Sodom.

The fact that the city was a "little one" did not change the danger; so it is with sin, we cannot distinguish between large and small sins. They all bring the same results. Sin is the "the source of every heartache, the thorn on every stem of joy, the sting of every sorrow, and the cause of every death." There is nothing in this world that is so much needed as young men and women who are afraid to tamper with it. The kind of workers the Lord is looking for to finish the gospel for this time, is young men and women who know that true heroism is found in being afraid to have anything to do with sin.

To-day, sin has taken a very subtle form and has become scientific. Sin is taught in many schools of high standing. One can learn to rob banks and mail trains to-day by attending certain secret schools for such instruction. The use of tobacco is publicly recommended by the so-called best society. Tobacco, the deadly weed, has become scientifically grown and cured and placed upon the market by the sanction and license of the law. Everything that borders on the immoral and indecent has become the best patronized, and the theaters which cater to such are those that have the best attendance. All this, and much more, to-day is carrying its banners in our streets and is even recommended by the church. Satan is seeking to immortalize sin, and he has devices yet to use which he intends will make sinners out of saints. Oh, may we beware of the deadly foe, sin!

Some may think they can hide their sins, and thus not be noticed. A certain photographer desired to photograph the face of a beautiful young lady. She finally consented, and upon examination of the proof it showed her face most strongly mottled, whereupon he went to her home to say that he wished to try again, when he was informed that she was all broken out with measles. He had caught nothing with the eye that marred her beauty, but the keen, searching eye of the camera had caught even the germs of the measles under the skin. What a solemn lesson! One may cover up, it may be, through all his life, the hidden secrets of sin in his heart; but it will be impossible to deceive the eye of our Master. He can detect sin in its smallest form, and will reveal our photograph in its truest light when we stand before Him face to face.

"Years ago Gladstone explained the apparent decay of mankind in some men by saying that the people believed there was nothing in God to fear, and nothing in sin to worry about;" but let us remember that sin is the most deadly foe to man, and it is something to be afraid of. Its author is the devil and Satan. It found its inception within his heart. (Eze. 28: 14-17.) Pride and self-exaltation led him into all manner of evil until it became necessary for God to vindicate righteousness by expelling him from heaven. He then took up his work of inciting humanity into the practice, and all the woe and misery of human history, which is a story of bloodshed and tears, has followed.

It may be, my dear young friend, you have felt yourself under the power of this subtle leader and the habit of sinning. If so, it is the sense of your need which is crying out in your soul for help. Our first parents sinned, and we have inherited a sinful nature which must be subdued by some power outside of ourselves. Our very best works are but sin. Man, of himself, can do nothing but sin. Job, the patriarch, expressed his hopelessness when he said: "How should man be just with God?"

Job 9: 2. He realized that it was impossible for mortal man to be like God if he was to accomplish it in his own strength. Sin leaves our record of life one scarlet page and red like crimson, but there is a remedy, and that remedy is the "Lamb of God."

#### Jesus, the Remedy

When John the Baptist was preaching and baptizing at Jordan and large crowds were gathered about him, he looked out in the distance and saw Jesus coming. He said, "Behold the Lamb of God, which taketh away the sin of the world." In this statement he described the wreck and ruin of the world. Mankind is under the terrible bondage of sin, and the earth is cursed with a curse; but here is one who will take it all away. Peter, in his discourse on the day of Pentecost, said there was no other Saviour given among men but Jesus. And Jesus, in His teachings concerning Himself, said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." Paul in his great logic and persuasion told the people that Christ Jesus was given to be "a ransom for all." 1 Tim. 2: 6. A ransom is a corresponding price, or one equal to that which was lost. Jesus says, "I came to seek and to save that which was lost."

In seeking and saving that which was lost, Jesus lost His own life and tasted death for every man. He relates the nature of His work of salvation by the story of the lost sheep, and shows that He was willing to give His life for even one poor helpless sinner. In this parable He reveals the love of God for one soul lost in sin. White or black, red or yellow, all men are precious in His sight, and He gave Himself as their ransom. In Him there is hope for all. In His sacrifice of Himself the cross is the central feature, and becomes the most glorious object in the sight of man. Since all men were condemned to die because of sin, if there was to be any salvation for them, some one must die in their place. That is the very thing Christ was given to do for man.

#### No Love Like His Love to Me

A sturdy farmer came into the little village one day, driving a span of fine young colts hitched to an old work wagon. He drove up in front of the post office, and was about to tie the team, when a large piece of newspaper was blown across the street and under those colts. They sprang ahead with great power, and the farmer caught and held to them, but they dragged him down the street with them. The colts stumbled and fell. In falling they crushed the body of the man. Friends rushing out to assist him found he was nearly dead. They asked why he had risked his life for that team and old wagon, and he answered with his last breath, "Go look in the wagon." They looked in the wagon, and saw his little boy sound asleep. He knew for what he was giving his life. Was it worth it? Friends, Jesus stepped in front of humanity's great runaway, and seized him who was striving to destroy the lives of many, yes, the lives of all mankind, and saved us; but it took His life, His sinless life, as a sacrifice. Are we worth it? We must be, or He would not have made the sacrifice. He says He loves us with an everlasting love, and from all that He has done to make it possible for our salvation it looks very much as if He does. Do we appreciate what He has done? Are we striving to glorify Him in every word and act?

#### There Is Power in His Blood

Scientists tell us that the dye that they cannot destroy is the turkey red. If they steep it long enough to efface the color, the fiber will be destroyed. The only use for red rags is to make them into red blotting paper. The Spirit of God led the prophet Isaiah to write, not "though your sins be as blue as the sky," or "as green as the olive leaf," or "as black as the night;" he chose the very color which modern science, with all its appliances, finds to be indestructible,—"though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18. The blood of Christ will cleanse from all sin. (1 John 1: 7.) The love of this man Christ Jesus leads Him to accept all who come to Him confessing their guilt and sin. "Whosoever will" may come. and partake of the water of life freely. How can we spurn such love? How can we reject such a remedy for our sin-sick soul and body? Jesus is the great Physician, and He is also the Remedy.

## A Word to Junior Leaders

FIRST comes the sowing, then the reaping. Every special occasion, like a Week of Prayer, should bring a harvest of the souls of our children and young people, because of definite decisions made to surrender all to Jesus. Special meetings should be held in the church or the church school, and a careful effort made to present clearly the great truths of salvation.

Let the leaders pray much, and study how to lead these younger members to the Lord. It is very easy to make too strong an appeal to the emotions of children, so that they move without deep conviction. Try to make clear, within the range of the children's experience, just what sin is; and help them to see that Jesus can save them from this terrible disease, if they will do their part to co-operate with the Lord.

Every genuine conversion should be followed by baptism; but in most cases it will be best to have a class organized for further study before baptism.

## Lesson II

### Topic: "Jesus, the Great Drawing Power"

**Memory Gem:** "Christ is the source of every right impulse. He is the only one that can implant in the heart enmity against sin. Every desire for truth and purity... every conviction of our own sinfulness, is an evidence that His Spirit is moving upon our hearts."—"Steps to Christ," p. 30.

**Inspirational Study:** Chapters in "Steps to Christ" on "God's Love for Man" and "A Knowledge of God."

**Bible Study:** "God's Care for the Birds and Flowers." (Matt. 6: 26, 28, 29.) (Many illustrations from nature with which the children are acquainted can be given, showing the loving care of God over the things He has made. "The love of God is broader than the measure of man's mind, and the heart of the Eternal is most wonderfully kind.")

**Texts:** John 12:32; 3:16.

**Materials:** A magnet, small iron tacks, some large tacks or small nails, large nails, and a few brass tacks or pins.

**Suggestive Lesson.**—I am sure that all the boys and girls here have many times in their lives felt a great desire to be good and do right. What causes these desires? It is the drawing power of Jesus. (Repeat the memory gem.) Let us illustrate this drawing power of Jesus by this magnet. These tacks and nails will represent different kinds of people. When I pass the magnet around among these small tacks, many of them cling to it. We cannot see what holds them, because the power is unseen. You see some of the tacks do not even touch the magnet, but are drawn through the influence of the other tacks. If I shake the magnet, some fall off.

These small tacks represent the children. It is much easier to come to Jesus when we are young. Now, when I put the magnet among these nails, a number of them cling to it, but not so many. When boys and girls grow to be young men and women, it is not so easy to decide to do right, because their habits have been formed. Do you remember when the Lord says we should serve Him? (Quote Eccl. 12: 1.)

Now, notice these large nails. Very few are attracted. In some cases one end of the nail will be lifted and then it falls back. You see, the earth is a magnet, too, and the earth draws harder on the nails than this magnet. When young people grow to be men and women without giving their hearts to Jesus, they become so burdened with cares and come to love the worldly things so much that it is very hard to let go of the world and cling to Jesus. Jesus says that the "cares of this life" and "the deceitfulness of riches" keep them from giving themselves fully to His service.

Now, do you notice that there are some tacks (or some pins) that make no move at all when the magnet is brought near to them? These are brass, and are not affected by the magnet at all. These represent boys and girls, or grown people, who resist the drawing power of Jesus. Although He loves them so much that He died for them, and is sending His Holy Spirit to invite them, they say, "No, we don't want to do right. We don't want Jesus in our lives." And so they are never drawn.

Here is another beautiful lesson. The magnet picks up some tacks; and now notice that these clinging tacks will pick up other tacks, a whole bunch of tacks. When we are attached to Jesus, His love is in us and draws other people to Him.

Now it does not matter that Jesus is not here in person as He was in Palestine. He draws just the same, though we cannot see Him. I will place this sheet of paper between the magnet and the tacks, and it draws just the same; and when I move the magnet above the paper, the tacks follow below. If there

were a great magnet above this room, pieces of iron in this room would move about as the magnet moved up there. This is walking by faith, but it is very real.

Jesus loves us, and wants us to be happy. He wants to take all sin out of our hearts so we will help others here, and by and by go with Him to live in the new earth. If we do not resist, during this Week of Prayer, we shall be drawn to Him.

## Lesson I

### Topic: "Character Building"

**Memory Gem:** "The heavenly character must be acquired an earth, or it can never be acquired at all."—"Testimonies," Vol. II, p. 267.  
**Texts:** 1 Sam. 16: 7; Morning Watch text for March 13 (Job 11: 14, 15): 2 Cor. 3: 18; Isa. 50: 7.  
**Characters:** David or Daniel. (See Bible accounts; also "Patriarchs and Prophets," p. 637; or "Prophecies and Kings," p. 479.)

### Acrostic on Building Character

W-ords  
A-ctions  
T-houghts  
C-ompany  
H-earts

**Suggestive Lesson.**—Have the Juniors repeat frequently during this talk the memory gem quoted above. Impress upon their hearts that the most important thing in this world is the building of a right character. Give a character sketch of David (or Daniel). Point out his strong traits of character, and emphasize the fact that it was because he always did right in his simple day-by-day duties that God could call him to do a great work. Bring out the lesson that we cannot indulge in even little sins, and keep ourselves clean for God's service. It is not enough that we appear to be doing right, we must be right at heart, or sooner or later it will tell in our lives. What we are shines out in our very faces.

The story is told of a little choir boy employed in a cathedral of Europe. One day the great artist Da Vinci visited the cathedral and saw the boy. At once he recognized this lad as the very character for which he had been looking to represent Christ in his picture of the last supper. The kindness and manliness of his heart shone out in his countenance. So it came about that the choir boy sat while the artist painted the Christ in his picture. Only one other character was missing. Years went by. The picture remained unfinished, for the artist could find no face to represent the weak and wicked character of Judas. Meanwhile, the little choir boy grew to manhood, but he had failed to build a character that would withstand the temptations and vices of the world. One day on the street the artist saw a man—selfishness, wickedness, and sin written on his face. Because of the money offered, the man was willing to sit while Da Vinci painted the face of Judas. The artist did not recognize him, but the man recognized the picture. At the close of the sitting the degraded man told the artist that he was the very same choir boy who had sat for the painting of Christ.

Read Isaiah 50: 7, and point out to the boys and girls that God will help them in building beautiful characters. No matter what our environment, He will help us to overcome. A group of sight-seers, going into a coal mine, noticed at the entrance a beautiful glossy white flower. Its perfect whiteness seemed all the more white amid the coal dust which covered everything else. The guide picked up a handful of black dust and threw it upon the plant, but not a speck clung to the dainty flower. Its petals were covered with an enamel which turned aside even the tiniest particles of dust. Nothing could stain its snowy whiteness. Even so may the character of every Junior be pure and clean.

## Lesson III

### Topic: "The Safe-Deposit Box"

**Memory Gem:** "You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will."—"Steps to Christ," p. 52.  
**Texts:** Rom. 6: 13; 2 Cor. 8: 12; Jer. 24: 7; Prov. 23: 26; 1 Chron. 29: 5, last part.  
**Inspirational Study:** "The Ministry of Healing," p. 176; and "Steps to Christ," pp. 52-55.  
**Objects:** Two keys, one large and one small.

**Suggestive Lesson.**—How many of you boys and girls have ever been inside a safe-deposit vault? How many have at least seen one? (If any have not even seen one, explain that it is

a little fire-proof room where safe-deposit boxes containing valuable papers or jewels are kept. You might illustrate by a rough sketch on the blackboard.) Now, if you have visited a vault, the man in charge let you in by unlocking it with a key (or a combination lock which he understood). But when you were once inside, he did not unlock the little boxes to show you, did he? Why? Because the men whose valuables are in those little boxes hold the keys to them.

Now I think of that vault as representing this world; and whom do you suppose the little boxes represent? Yes, they would be the people in the world. (Hold up large key.) Let us suppose that this is the key that unlocks the world. Who would be the holder of it? Yes, God. Let us name it "God's great love." Was it not His love that unlocked all the treasures of heaven and earth for us? It was His love that prompted Him to send His Son to die for us. It is His love that gives us every daily blessing.

Since the large key belongs to God, then to whom does the small key belong? To us. What shall we use it for? Is it not to unlock the door to our hearts? The Lord says, "My son, give Me thine heart." Did you ever stop to think that not even God can open our hearts unless we are willing to let Him in? But we haven't decided what is the name of this little key; I almost told you. Yes, this small key must be "the will," for Sister White once said, "God cannot save man against his will from the power of Satan."—*Testimonies*, Vol. IV, p. 32. Repeat memory gem.

Tell the story of the healing of Naaman the leper (2 Kings 5: 1-15), stressing these thoughts:

1. We must be willing that God shall have His way in us, because He knows best.

2. Oftentimes it is little things that count more than the great things. Verse 13.

3. When Naaman surrendered his will to God, he was cured. Verse 14.

4. Having surrendered his will, now Naaman could praise God. Verse 15.

Read Jeremiah 24: 7, and have a season of prayer that the Lord will give each Junior a "heart"—a real desire, a will—to know Him.

Read 1 Chronicles 29: 5, and turn the meeting into a consecration service, giving opportunity for each Junior to speak.

## Lesson IV

### Topic: "Clean Lips"

**Memory Gems:** Ask each Junior to select and memorize for this meeting a text on our speech or on truthfulness.

**Suggestive Texts:** Ps. 39: 1; James 3: 2; Matt. 12: 36, 37; Phil. 4: 8; Ps. 19: 14.

**Inspirational Study Helps:** "Education," pp. 234-236; "Christ's Object Lessons," pp. 335-339.

**Objects:** Three sieves (or pieces of screening) with different sizes of meshes. A little sand, fine enough so that most of it will go through the finest sieve.

**Suggestive Lesson.**—Discuss the texts quoted by the Juniors. Draw the boys and girls out to talk of the different ways in which we use speech, listing key words on the blackboard (for example, Kind Words, Criticism, Impatience, Truthfulness). Then give an object lesson on gossip, illustrating with the three sieves. Ask the Juniors to suppose that we could actually strain our words through sieves. We will name these three sieves (attach labels bearing names in large letters): The one with the larger meshes, "Is it true?" the medium meshes, "Is it kind?" and the small meshes, "Is it necessary?" Now let us see. Jane comes home with a story that John told something which was not true. Before listening to the tale, mother inquires if Jane is sure that it will go through the first sieve. (Hold up sieve labeled, "Is it true?") Yes, Jane knows it will, she heard him say it. (Hold up large mesh sieve, and let sand trickle through.) Then mother insists that the second sieve, "Is it kind?" also be tried. (Use medium sieve, which is so small that very few grains of sand go through.) Jane has very little reason now to tell her story, and she decides that she will not try to put it through the third sieve, "Is it necessary?" Very seldom is it necessary to repeat tales of gossip or unkind things.

Read or tell the story of the man whose lips were made clean. Isa. 6: 1-8. Compare Isaiah's time with our time. It troubled Isaiah that he was "a man of unclean lips." "Woe is me," he

exclaimed. He saw that God had a work for him to do, a message needed to be given to his people; but he knew that he was not prepared to give it. Seventh-day Adventist Junior Missionary Volunteers are called to do a special work, just as was the young man Isaiah; but before God can use them in His work, they must be boys and girls of *clean lips*. (Read and comment on James 3: 2.) Encourage the Juniors to make a special effort to become boys and girls of "clean lips," to overcome impatience or habits of gossip or dishonesty. An angel was sent to purify the lips of Isaiah, and to-day heaven is so interested in seeing Juniors overcome on this point that angels are appointed to help in choosing right words. ("Christ's Object Lessons," p. 342.) To close repeat in concert, with bowed heads, Psalms 19: 14.

## Lesson V

### Topic: "God's Shining Lights"

**Memory Gem:** "The Lord has a great work to be done, and He will bequeath the most in the future life to those who do the most faithful, willing service in the present life."—"Christ's Object Lessons," page 330.

**Texts:** John 8: 12; John 5: 35; Matt. 5: 14, 16.

**Study Help:** "Christ's Object Lessons," chapter on the "Talents."

**Object:** Candles.

**Suggestive Lesson.**—In John 8: 12 Jesus tells us that He is the light of the world, and He is our example in all things. In speaking of John the Baptist, Jesus said that he was "a burning and a shining light." Do you think He would say that of you if He should speak of you to-day? (Read Matt. 5: 14.) Make the lesson very clear that Jesus was speaking to us away down in this age. He saw that there would be many Juniors, and He said, "Ye are the light of the world." The leaders of our church to-day are looking to the Juniors to help give this last message to the world. At the last General Conference, Elder Spicer said:

"When the hour comes that God is to do great things, He says, 'Gather the children.' When in Zechariah 2: 4 He speaks of the judgment hour, of the building again of Jerusalem, and the gathering of His people from all nations, He says: 'Run, speak to this young man, saying, Jerusalem shall be inhabited [rebuilt].' Oh, He commissions the angel to *run* and tell the young people of the work to be done. . . . Wherever you touch the crises in God's work, somehow it seems to me the Lord's attention is turned toward the youth and the children." (Repeat the memory gem frequently.)

I read again from Matthew 5, the 16th verse, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Here produce several candles, some long, some short. Tell the Juniors that we will let these represent a family, asking them to tell you which shall be father, mother, and children. Of course, they will choose the largest one for father, and on down. (Light the candles while they are being named.) No, that is not correct; the largest candle of all represents the baby—why? Bring out the lesson that it is the smallest child who has the longest time to shine for Jesus. God does not value our service according to the time nor talents which we have, but He does expect a Junior to begin shining at the earliest opportunity.

Some (or all) of you Juniors during this Week of Prayer have decided to let your lights shine for Jesus. But you must begin right away to do everything possible to keep your candle light bright and clear. This is not always going to be easy, for as soon as Satan finds you are going to serve the Lord, he will try all the harder to keep you from it. I think of a little Quaker boy who said, "I know that the Lord forgave my sins, for a great load rolled off my heart; but I feel that I am not converted *just right* yet, because I don't like to leave my play when mother calls."

Open the meeting for a response from the Juniors. Encourage them to reconsecrate their hearts anew to-day for service. Lead on to helpful suggestions of definite ways in which Juniors can keep Christian experience bright. Make a list on the blackboard. It would impress the lesson of the importance of faithfulness in every-day things if you give here a brief sketch of the life of some worker in the foreign field, emphasizing his obedience and deeds of helpfulness when he was the age of your Juniors. The early life of Jesus is ever a practical example. Close the meeting with earnest prayer that Jesus will give special help to every Junior.